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LECTURES

SCHOOLMASTER

TEACHING.

BY H. R. HANCOCK

THIRD EDITION

OF THE ART OF TEACHING

BOSTON:

JOSEPH C. LITTLE AND SON

1833

Box, No.

HARVARD UNIVERSITY



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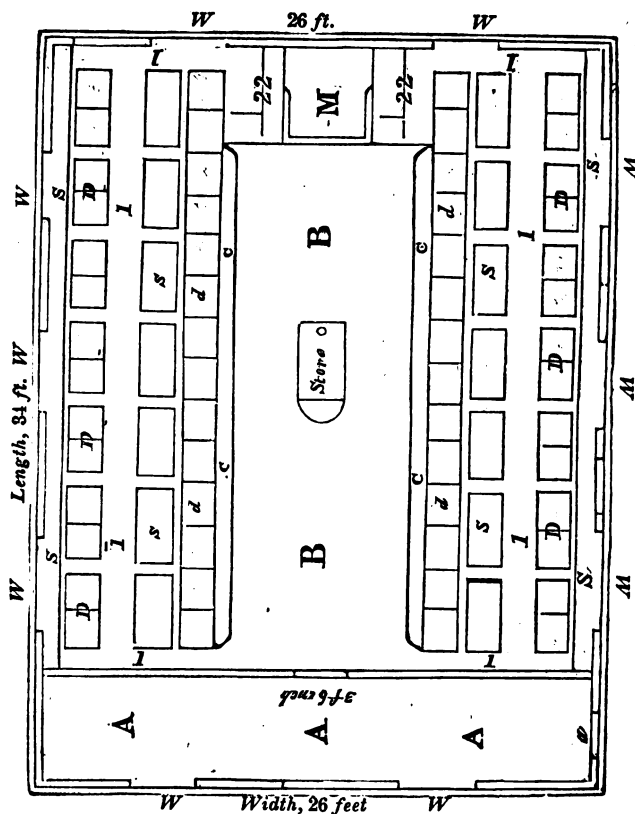




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EXPLANATIONS.

A. A. A. Entry 7 feet wide.—*a.* Outer door.—*S. S. S.* Seat on the outside 15 inches wide.—*D. D. D.* Desks having a passage at the end of every second one, for the scholars to pass to their seats. These passages are designed to be only 12 inches wide. The desks are 20 inches wide, including a horizontal plane 6 inches wide at the top. They are placed one inch from the seats.—*I. I. I.* Aisles 18 inches wide.—*s. s. s.* Seats for two scholars each, with a narrow passage to go to the desks. The seats are 14 inches wide and the backs incline 2 inches.—*d. d. d.* Desks. These are 2 inches lower than the other desks.—*C. C. C.* Children's seats, 13 inches wide, designed for those who are too young to write.—*2 2.* Two steps to go up to the Master's Desk.—*M.* Master's Desk elevated 22 inches above the floor.—*W. W. W.* Windows.—*B. B.* Space seven feet wide. It increases the ease of sitting, to have the forward edge of the seat one inch higher than the back side.

LECTURES
TO
SCHOOL-MASTERS,
ON
TEACHING.

BY SAMUEL R. HALL.

Fourth Edition.

REVISED AND ENLARGED.

BOSTON:
PUBLISHED BY CARTER, HENDÉE & Co.
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1833

HARVARD UNIVERSITY

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PREFACE.

Or nothing are the people of the United States more disposed to boast, than of the free government, free institutions and free schools, which they have established. By the latter, in many of the states it is designed to place within the reach of every child, the means of acquiring an education, sufficient to prepare him for the duties and responsibilities of a citizen. In a large number of the states, the establishment and support of free schools, have been a prominent object with the Legislatures. In some, the system adopted is, perhaps, better than in any other part of the world.

But there is still a very general opinion, that the amount of benefit desirable, is not obtained from these primary fountains of knowledge. Many plans have been formed to increase their usefulness. Some of these have been put in operation, and others have ended in theory.

It is the ardent wish of every patriot, philanthropist and christian, that 'the strong desire manifested to render this moral engine of social happiness and political security, as extensive, as complete and efficacious, as the vast resources of our intelligence and wealth will permit,' may not cease, till something effectual shall be accomplished. "No subject has stronger claims upon us, 'for on the correct and early education of youth, depend the ultimate success of every rational enterprise for the intellectual and moral improvement of man.'

In order to raise common schools to that standard of excellence which it is desirable they should attain; their defects, in plan and execution, must be carefully sought out. Nothing effectual can be done till these defects and their causes are clearly ascertained. The remedies may then be proposed, applied and tested.

There is a very general belief, that one of the most common defects is the improper character and superficial qualifications of teachers. It is well known, that many who are employed to

teach our primary schools, are deficient in almost every necessary qualification. While this defect is so prominent, all the efforts to increase the usefulness of schools, can be attended with only partial success. But let the character of teachers be improved, and improvement in the schools will follow of course. To accomplish this object, it is desirable that institutions should be established for educating teachers, where they should be taught not only the necessary branches of literature, but, be made acquainted with the science of *teaching*, and the mode of *governing* a school with success. The general management of a school should be a subject of *much study*, before any one engages in the employment of teaching.

However important such institutions are to the success of common schools, as yet, very few of them exist. This has led to the inquiry whether a publication of a very practical character, containing such directions to instructors, as may be easily understood and applied, would not be of essential service. This inquiry has led to the publication of the following treatise.

The substance of these Lectures, has been given at various times, to classes of young men, who were qualifying themselves to become teachers, in the Institution of which the Author had charge. He has selected such subjects of remark, as ~~have~~ appeared to him the most important, and has endeavored to give all the directions as much of a practical character, as possible.

The object, in lecturing and writing, has been to present the nature of their employment; to those who are preparing themselves to instruct; and to impress them with the importance of being properly qualified, to discharge their duties and faithful in their employment, as well as to give such directions for governing and teaching as might be useful to them.

The Author does not expect that *all* will correspond with him, in the views he has taken of various subjects, nor, does he dare to believe that all his directions are the best that could be given. But, they are the best that he could give. And he does firmly believe, that by attentively following them, teachers will be able to accomplish *much more* than has been usual, in training children and youth to habits of application, and in assisting them to gain necessary knowledge.

The work is designed not only to be *studied* by those at Academies, who are preparing for the employment of teaching, but to be carried by the master into his school, and to be a directory in the performance of his daily labor.

The Author solicits the candid remarks of such as have had extensive acquaintance with the business of teaching, and hopes thereby to improve the character of the work in a subsequent edition. He contemplates the work as an experiment, and as he has had no track to guide him, and only his own judgment and

experience to depend on, he is solicitous for the result. Be that what it may, he will have the pleasure of reflecting, that he had a sincere desire to see the character of teachers improved, and a more practical method of teaching adopted. If he has failed of furnishing such a work as is needed, it is owing to want of capacity—not to want of a desire to benefit the rising generation, and through them, to be useful to his country.

Boston, August, 1829.



ADVERTISEMENT.



THE questions in *italics* are designed to call the attention of those, who are qualifying themselves to become teachers, to a practical application of the directions given in the body of the work. They must of course form the answers according to their own judgment. Answers to many of the questions will be better given in the scholar's own words, than by committing to memory the sentence or sentences, to which the question refers. The questions are made very general, in order that they may not be too much depended upon. The intelligent instructor, who employs them will not be confined to them, but will ask many others.

It may be useful for such as are employed in teaching, to have occasional meetings, and question each other on a given portion of the book. Those in the same town, may conveniently meet for this purpose. By such meetings they will be able to make each other acquainted with the results of their experience and efforts, and mutually benefit each other.

NOTE TO THE FOURTH EDITION.

It is a high source of gratification to the Author to acknowledge the kindness with which many teachers in every part of the United States and Canada, have regarded this little Work. The confidence in its usefulness, which he is justified in feeling, has been augmented by the decision of the Legislature of New York to furnish it to every district in the State.

The WORK has been carefully *revised*, and a Lecture on the **COMMENCEMENT OF A SCHOOL**, added. Till the edition was nearly through the press, it was designed to give a Lecture on the **MANNER OF EMPLOYING APPARATUS**. It may be bound with a *part* of the edition, but will be issued as an Appendix.

SEMINARY FOR TEACHERS.

Andover, Mass. April, 1833.

CONTENTS.



LECTURE I.

	PAGE.
Indifference to the importance, character and usefulness of common schools—its origin and influence.	13

LECTURE II.

Obstacles to the usefulness of common schools.	20
--	----

LECTURE III.

Requisite qualifications of teachers.	31
---------------------------------------	----

LECTURE IV.

<i>Practical directions to teachers.</i>	42
1. The importance of studying the art of teaching—means of information.	
2. Responsibility of the teacher—importance of realizing and understanding it.	

LECTURE V.

<i>Practical directions continued—</i>	51
1. Importance of gaining the confidence of the school—means to be employed.	
2. The instructor should be willing to spend all his time, when it can be rendered beneficial to the school—an indolent teacher, a great evil.	

CONTENTS.

xi

PAGE.

LECTURE VI.

Practical directions continued.

58

Government of a school.

1. Prerequisites in order to govern.
2. Manner of treating scholars—uniformity in government—firmness.

LECTURE VII.

Practical directions continued.

68

Government, *continued*—partiality—regard to the future as well as the present welfare of the scholars—mode of intercourse between teacher and scholars—punishments—rewards.

LECTURE VIII.

Practical directions continued.

75

1. General management of a school.
2. Direction of studies.

LECTURE IX.

Practical directions continued.

80

Mode of teaching—manner of illustrating subjects.

1. Spelling.
2. Reading.

LECTURE X.

Practical directions continued.

89

Mode of teaching *continued*.

1. Arithmetic.
2. Geography.
3. English Grammar.
4. Writing.
5. History.

	PAGE.
LECTURE XI.	
<i>Practical directions continued.</i>	102
Mode of teaching <i>continued.</i>	
1. Composition.	
2. General subjects, not particularly studied.	
3. Importance of improving opportunities when deep impressions are made on the minds of the school.	
LECTURE XII.	
<i>Practical directions continued.</i>	110
Means of exciting the attention of scholars.	
1. Such as are to be avoided.	
2. Such as are safely used.	
LECTURE XIII.	
On the importance of establishing a Lyceum among the members of a school.	119
LECTURE XIV.	
On the location and construction of school houses.	127
LECTURE XV.	
Manner of commencing a school—or first day's work.	138

LECTURE I.

YOUNG GENTLEMEN,

I am induced by various considerations to address to you the following course of Lectures. You expect soon to assume the responsibilities and care of the schools in which your services may be needed. It is, therefore, highly important, that a portion of your time *now* should be devoted to the subject, which is about to occupy your *whole* attention. Indeed, all the progress you may be able to make in *science* will not be a sufficient preparation for the work before you. Without some knowledge of the *nature of your business*, how can you be qualified to engage in it? Without having made the '*science of teaching*' a study, how can you be better prepared for success in it, than the physician or lawyer are without appropriate study? It is true, that many have engaged in teaching school, without having gained any knowledge of the nature of their work, except what they had acquired in the schools, which they attended while children. But if others have pursued a course inconsistent and unreasonable, this is no reason why you should follow their example, and thus render your labours useless or even injurious, to the children placed under your care. A moment's attention to the subject, is, it would seem to me, sufficient to show you that no one ought to assume the office of a teacher, without having endeavored first to obtain some correct views of its duties,—of the obstacles in his way—the manner in which they may be overcome—the labour he is to perform—and the most probable means of benefiting, in the highest degree, his youthful charge.

I engage in the labor before me, with interest, as involving that which is highly necessary to you, and important to the community through which you will shortly be dispersed.

Before proceeding to the subject more particularly before us, it will be necessary for me to call your attention to some circumstances, in the existing state of our schools, which have an important bearing on their character and success.

There is generally no want of conviction, that education is important. Very few are found, even among the ignorant, who are slow to acknowledge, that learning is necessary both to enjoyment and usefulness. Among the well educated, no remark is more frequently heard, than that a good education is necessary for every citizen, in a land of civil and religious freedom. But it is equally obvious to me, that while the importance of education is generally acknowledged, the *immense value of common schools* is not realized. When it is recollected, that from these minor fountains of knowledge, and from these only, the great mass of the community receive all their instruction, the marked indifference to their character and usefulness which so often appears, is truly astonishing. 'Most of our legislators, our judges and governors have commenced their preparation for the high stations they have filled in society, by drinking at these simple springs of knowledge. We see the magic influence of our schools in the habits, industry, sobriety and order which prevail in the community; in the cheerful obedience yielded to the laws, and in the acts of charity and benevolence, which are every day multiplied around us. Rarely have we seen a native of our state, paying his life to her violated laws,* if his early years were spent in her schools. These are facts known and generally acknowledged. But still, with many, there is a criminal indifference to the character and usefulness of common schools.

This is not an indifference which the *stranger* would so readily discern; for much is said in public bodies of their importance, and much interest is felt by learned men in the cause of popular education. But still, there is a degree of indifference not hard to detect, exhibited in various ways—one of which is, inattention to school

* Burnside's Address, at Worcester, Massachusetts.

meetings, at which arrangements are made for the schools of the year. When such a meeting is notified, but very few attend. From one tenth to one half of the voters may be present. Almost any article of business is sufficient to prevent a voter from attending. When the meeting is organized, some arrangements are made in relation to the board of the teacher and fuel for the school; and a committee is appointed to provide a master. This committee is often directed by a vote, not to employ an instructor above a certain price, which is frequently very inadequate as a compensation to a teacher of real value. The instructor is engaged with a reference to cheapness, or he is selected on account of relationship, or something equally unconnected with his character for morality, learning or ability to teach. The school commences, and parents seem to feel quite satisfied without further effort, or even inquiry, unless it be to know whether their children are severely punished. The business of the shop or the farm, claims as usual, the chief attention; and the question, whether their children are making all the progress they ought, is very seldom asked. Little is known of the character of the school, beyond the report of the children themselves, or perhaps the remarks of the visiting committee.

I am happy to say that there are many exceptions to the above remarks; but I am constrained to believe, from actual observation, in the Eastern and some of the Middle States, that the exceptions are not sufficient to make this picture false. Whole towns may be found where an interest has been excited on the subject of schools, commensurate with their importance. I am happy to believe that this is true of the city of Boston. Some others have set a good example. But these are not a majority; alas, only a *small* minority.

The indifference complained of, and which is so perceptible after all that legislatures have done, is yet great; and requires only to be mentioned, to be condemned by the reflecting and judicious. It may have its origin in habit, in ignorance, or in want of reflection.

2. A part of this indifference is owing to *habit*. The parent who never visits the school which his children

attend, will perhaps hardly give as a reason, that he never saw his father within the walls of a school room, though it is very possible that this may be a chief cause. If interrogated on the subject, he will probably say he wants time, or does not feel competent to judge of the character of the school, &c. The fact, however, may be, that he has, from his very youth formed a habit of considering the school a subject of far less consequence than it is. He has imperceptibly imbibed the sentiments of his own parents, and as they appeared but little interested in the character of the schools which they maintained, so the habit has come down to him. It may also have been induced from others. We are strongly inclined to go with the multitude whether right or wrong. When the greater part of parents are indifferent to the character of the school, this feeling is very naturally extended to those who at first might have felt some solicitude on the subject. Thus habits of indifference have extended from family to family, from neighborhood to neighborhood and from district to district. The effect becomes permanent, and year after year increases or continues it.

But other circumstances have an influence in producing this criminal indifference. It is very apparent that the value of primary schools is not duly considered. A large proportion of parents very seldom sit down to reflect on the influence, which their own actions will have on the general happiness of the country, or that to be exerted by themselves on the character, usefulness and enjoyment of their children. Few realize as they ought, that their indifference to these subjects is a sin against their country's welfare, their own, and that of their families. They see not the connection between the institutions in which the character of their children is moulded, and the future welfare of their offspring. There are men, who would consider themselves deeply insulted, if accused of wanting patriotism; men, who at the first encroachment of a foreign foe, would seize the sword and 'shoulder to shoulder' rush impetuously on the assailant,—men, who would not turn away from the field of battle, while they had blood to shed and an enemy to

face,—but who still are suffering an enemy to make fearful inroads on the happiness and safety of the republic;—an enemy more dangerous than a Cataline, a Burr, or a Bonaparte. Inattention to the means of extending knowledge through the land, is undermining the beautiful pillars of our republican government. But we have reason to believe numbers never think of this. Reflection is wanting; hence they do not discover the effect, which their indifference to these subjects may produce on the welfare of the country. *It should be known* by all, that the best institutions of our country can be perpetuated no longer than intelligence and virtue continue among the common people. We may as well expect liberty in Turkey, as in these United States, when the common people cease to be enlightened. We may as well expect virtue in a band of robbers, as among our citizens, when the common people are vicious.

If, 'to send an uneducated child into the world is like turning a mad dog into the street,'* all are under obligation to regard with high interest, those institutions which furnish the means of mental culture to the great mass of the people. That parent, who is indifferent to the intellectual aliment of his children, is certainly as guilty, as he, who, through an unnatural indifference, should suffer his offspring to feed on poisonous food, or should disregard the calls of nature, and make *no* provision for them in meat and drink. He disregards *his own* happiness as well as that of his children. What comfort can he expect to take in them in age, if he neglect to lay the foundation of their usefulness while they are under his control? Parents can rationally expect but little from children of riper years, if they have neglected to furnish them when young, with such knowledge as would direct them in the path of virtue and filial duty. I see no object more revolting to me, than an undutiful and unkind son. I see no distress more acute, than that of a parent, whose child is brought into shame and disgrace. Parents who are indifferent to the character of the schools which their children attend, do not reflect

* Parkhurst's Moral Philosophy.

how severe the consequences may be to their own happiness. How pungent have been the feelings of a father or mother, when attending the trial of a son, indicted for some high crime, who after conviction, has upbraided them as the cause of his ruin, by having been negligent of his education !

It is unquestionably the duty of every one, to promote as far as may be the happiness of those around him. But those who disregard the character and usefulness of primary schools, are neglecting to secure the happiness of the neighborhood. Slander is often owing to the want of mental culture, and hardly any thing produces greater misery, where it extensively prevails. Insubordination and a disregard to every law and to the necessary regulations of society, is always the result of ignorance and vice. By these, the peace of society is disturbed and its quiet broken up. The effect is not less unfavourable to domestic peace—for he who enters the family state uncultivated, ungoverned, and unqualified for its duties, will make others unhappy as well as himself.

Want of reflection on these subjects, certainly occasions some, but not all, of the indifference exhibited with regard to schools. A want of *natural affection* has its share of influence. There are parents, so greedy of gain, that this becomes the all absorbing object, and when the child is found to afford the least aid in accomplishing this object, to this service he is dedicated, and very little time is allowed for any other purpose. In such a man's estimation, to clothe and feed his children seems to be the whole of the parent's duty, and when that duty is performed, he rests contented, as to them ; but seems to consider it a duty to *himself* to obtain as much benefit as is possible from their earnings before manhood. I am happy to believe that the remarks here made are not applicable in their full extent, to a majority of parents. But I am forced to believe, that with many, there is a want of proper love to their children, which shows itself, by the entire unwillingness manifested to give the time, furnish the books, or provide the instruction needed. Can that parent be said to *love* his child who seems

to have little thought about his future character or usefulness ?

Many, it is to be feared, have no proper sense of the moral obligation resting upon them, in relation to teaching their children those things which are most important for them to know. If we are to judge from the *conduct* of many, we shall be led to conclude they have never seen that requisition in the word of God, 'Train up a child in the way he should go;' and that the apostolic injunction, 'Bring up your children in the nurture and admonition of the Lord,' has never fallen upon their ears. Will not facts and common observation justify me in saying, that multitudes of parents seem to realize very *little* of the moral obligation that rests upon them, or, of their accountability to God ! The fact that they must soon meet the children, God has committed to them, at the bar of Infinite Justice, and render a full and impartial account to Him for the manner of treating them while under their care, is not so often considered as its solemnity requires. The intimate connexion also between the character of paternal intercourse and the happiness or misery of the child, is a little considered. That man who regards it as a matter of indifference, whether or not his children can read the sacred Scriptures understandingly, whether they form their moral taste from the writings of inspired men, or heathen philosophers, must be considered as not realizing his own moral accountability. When a man appears to have very little concern whether his children form such habits of mental discipline, as will enable them to investigate the evidence of those things, which have the most important bearing upon their present and future welfare, it cannot be that he has a proper sense of his moral obligation or accountability.

To some or all of the above causes, is to be attributed a large part of the manifest public indifference to the character and usefulness of common schools. There are however, others which have a share of influence, but which will be more properly embraced in the subjects of the next Lecture. When so many circumstances combine to produce indifference to the subject, it is not strange

that a great part of the benefit, that might be derived from schools, is lost to the community. In order to point out a remedy, the nature of the disease should be fully known. However malignant it may be, it cannot be presumed to be without remedy, till antidotes have been faithfully employed. That there is a remedy, has, I conceive, been fully proved, by the fact in some places, where the school once seemed to be a nuisance rather than a blessing—where many within sight of the school room were growing up in utter ignorance, and in habits of insubordination and crime; such a change has been effected as to put a new face on almost every thing connected with education. Disorder has given place to decorum; idleness to industry; and misimprovement of time has been succeeded by a faithful application to books, and to the means of intellectual culture. Similar results may be obtained in other places.



LECTURE II.

I HAVE in a preceding lecture adverted to the fact, that there is an error on the part of many parents, in considering the value and importance of primary schools. This is owing to various causes, and has the effect to render schools far less useful than they otherwise might be. In connexion with the former remarks, I shall now advert to several other causes, which have had an influence to prevent the usefulness of our schools.

1. There is a backwardness on the part of many parents to furnish the necessary apparatus.* It is not known or not realized, that a few dollars expended in obtaining some very cheap apparatus, would probably add very greatly to the usefulness of the institutions, at which their children are placed, to obtain the first rudi-

* See Lec. xvi.

ments of knowledge. Hence the house is left empty—there are no globes or maps, nor any other means for illustrating those common things, which every child should be made fully to comprehend. Curiosity is not excited, and there is but a dull and formal round of labor, in which young and volatile minds appear to feel but very little interest. I am led to believe that a few dollars applied yearly in supplying a general apparatus for the use of all the scholars, would frequently do more to increase the usefulness of a district school, than five times the amount expended in lengthening the school without it. While with some parents there is a continual thirst for innovation, with many, there is a fixed aversion to change. ‘There was no such thing when I was young—no such thing when I attended school, therefore it is not necessary now.’ Such is the thought, and sometimes the language of parents, when the necessity of furnishing means for the benefit of schools is urged upon them. The books, to be used by the scholars themselves in pursuing their studies, are frequently inadequate. Whatever may be their character, if they are possessed, they must be used. In the estimation of many, it is an object of greater consequence to save a dollar, than to facilitate in an important degree, the progress of children in knowledge. Thus, there is often important loss both to parents and children. If the child might make double the progress in the same time, there is a loss of half his time, his board, his tuition and the wear of his apparel; all of which might be saved to the parent, and the child be as well instructed, if there were a due attention to furnishing things necessary for him in the school. This, in a series of years, would amount to no inconsiderable sum. The direct effect is to retard the progress and prevent the usefulness of the school; the indirect effect to injure both child and parent.

The evil now under consideration proceeds sometimes from ignorance and sometimes from parsimony. There are not a few ignorant of this subject, who, were they made fully acquainted with it, would at once be engaged to make the necessary provisions for the usefulness of their school. They read no works on education—they

associate very little with men of science, and especially with those who are taking a deep interest in making provision for the improvement of youth. So complete has this ignorance appeared in some instances, where I have had personal acquaintance, that the smile of derision could scarcely be withheld, when I have urged the subject of furnishing means for rendering the school useful, and have mentioned certain articles of apparatus that ought to be furnished in every district.

Parsimony has its effect. The very thought of expending a few dollars in this way is sufficient to call forth the strongest opposition to every proposal for supplying the school with what is necessary for the benefit of its members. I could feel better reconciled to this state of things, if there were consistency in it. But when I see a father prevailed on to purchase finery for his children, to five times the amount asked, for this object; or furniture, not to add to the comfort of his family, but only for display; or, for luxuries, which, instead of benefiting any one, injure the health of all, I am inclined to a severity of reprehension, which prudence perhaps would not justify. I once solicited a parent to furnish his son with nothing more than a necessary book, and was repulsed with a sigh and the plea of poverty; the next hour I heard the *poor man* giving orders to go to the store and get a quantity of *rum* for family use, which would cost three times the amount of the book. The next hour, he did not hesitate to furnish money to this very son to attend a party of pleasure, to double the amount I had asked him to pay for the book, and for all this and much more he was *rich enough*. 'Will you take this little paper for your children?' I said to another, 'it will cost but a dollar.' 'No, I am not able.' 'But I am persuaded you will find it a very great benefit to your family, and you may contrive to save the amount in some way by curtailing expenses less necessary.' 'I should be glad to take it, but I am in debt, and I cannot.'—The next day the same parent was able to pay two dollars for his children and himself to see the '*shows*' which were exhibited ten miles off, besides the loss of a day, from their accustomed labour.

I might, were it necessary, mention a hundred illustrations of a similar kind, which have occurred under my own observation. But they will be observed by yourselves, and I need only advert to them in this place.

2. Another cause of injury to the usefulness of district schools is the existence of parties within the district. There are few places where there is not from some cause or other, a disagreement among parents, that eventually grows into a 'party thing.' This has originated, often, from causes at first very *trifling*, and has been in some instances continued from father to son. Sometimes difference of religious opinions, has caused it. Sometimes parties have arisen from different political views—at other times, merely the location of the school house, or of the families that compose the district, has originated difficulties and divisions that have been kept up for many years. One part of the district is more wealthy than another, or more enlightened; or, a part of the families may be connected with each other by consanguinity, and combine to form a party, and in this way strife is engendered. There is sometimes a party that wishes great severity in the school, and another that wishes great laxness of government;—one party is in favor of having an instructor from college, and another wishes one who has never been in sight of it;—one party wishes to give high wages, and another cares only for an instructor who will keep 'cheap.' A thousand trifling causes give rise to these ever varying divisions; and, go where you will, you may be told of the 'Congregational party,' the 'Baptist party,' the 'Presbyterian' or 'Methodist' or 'Universalist,' or some other party, formed by disagreement in religious opinions. You will be told of the 'Democratic party,' the 'Federal party,' the 'Administration party,' or some other, growing out of political disagreement. You will be told of the 'hill party,' the 'meadow party,' the 'river party,' the 'school house party,' &c. &c. Now the influence of all these party divisions and feelings, is to prevent the usefulness of the school. Happy would it be if they were confined to parents; but children imbibe the same feelings; these

are carried to the school, and cause dissension there. All are seldom pleased with the same instructor, or, with the same mode of teaching. Where such things exist to any considerable extent, the effect is unhappy, and the benefit derived from the school is comparatively very small.

3. Another source of injury to common schools is the disposition of the more wealthy to place their children at some Academy or High School. Many are able to incur the expense of sending their children to some seminary of higher order, and feel but little interest in the common school. Hence its character is a subject of little solicitude. A few unsuccessful efforts, to have the school what they wish, end in discouragement, and they often say, 'Well, if we *cannot* have a good school at home, we *can* send to the Academy.' Such institutions are now so numerous, that there is little difficulty in carrying into execution this resolve. In this respect, it is undoubtedly true, that Academies and Grammar schools are exerting an unfavorable effect on the common schools of our country.* In many other respects their influence is favourable. It is certainly a subject of great importance to the success of elementary institutions, that the *wealthy* should strive to increase their usefulness, and elevate their character. The influence of the example of this class does a great deal to injure these institutions, for many are governed very much in their estimate of

*A committee of the legislature of Massachusetts, in their report on education, have the following remarks on the influence of multiplying Academies.

'The legitimate effects of such institutions are to engross the attention and care of the more wealthy and influential portions of the community, and proportionably to withdraw their aid from the common free schools. The free schools in consequence, languish under the feeble and irregular efforts to maintain them, of the poorer and less enterprising portions of the community. It is with learning as with riches, the higher it is prized, the more it is accumulated, and as the poorer part of the community, is also in general the less learned, the stimulus to enterprize in this behalf, as well as the pecuniary ability, is altogether inadequate. Had the same efforts of the more wealthy, interested, and enterprising portions of the community, which have been devoted to the interests of academies and incorporated seminaries, been directed to the interests of the common schools, who will believe that they would not, long since, have attained a much higher character, than they now sustain? It is by no means improbable, that the

things, by the opinion and conduct of the rich. By withdrawing their influence and assistance, the work is left to those who have not the means, and often to those who have not sufficient weight of character, to afford the requisite support. Hence the public sustain much injury, and, though it is not the design of the rich to do wrong in this way, yet a very little reflection must show, that an evil to the community of considerable magnitude, is unquestionably the result. Every thing is a public evil that serves to depreciate the value of those institutions, by which the right stamp of character is fixed on the great mass of the people.

4. I wish here to allude to another cause, which has appeared to me to have an influence in preventing the usefulness of primary schools. It is an evil of a negative character, and will receive but a moment's attention. There is a want of Christian effort to raise the standard of moral influence in schools. The impulse of Christian enterprise, at the present day, has led to associations for benevolent effort on almost every subject but this. We hear it mentioned, as a cause for lamentation and regret by Christians and clergymen of almost every denomination, that common schools are so often seminaries of vice. It is a remark which has often fallen upon my ear, 'Our children learn more of evil, than of good; increase in vice, faster than they gain in knowledge.' Indeed, so general is this feeling in many places, that Christian parents are accustomed to say, when any new vicious habit is discovered in a child, 'He learned it at school.' Is it not surprising, that, with these facts so prominent, no combined effort among professed Christians has been exerted on this subject? Is it one, on which effort would be hopeless? Is there no ground to

combined efforts of the whole community, to elevate the character of the common schools, might ere this, have rendered them as profitable for the acquisition of a good practical education, as are now the incorporated academies. But while that class of the community, which has enlisted its principal efforts in favor of those academies, has by those efforts, thus indirectly injured the cause of common education; and also, while it has least needed the fostering care of the government, it has largely shared in its munificence, to the utter exclusion of the poorer class of the community.'

believe, that exertion, on the part of Christians, would be successful in raising the moral character of our schools? I know that some individuals *have* felt, and have acted. Individual districts have used their best efforts to obtain moral instructors. But this is by no means sufficient. '*Union is strength.*' United and persevering effort is needed on this, as well as on other subjects, with which the happiness of society is so intimately connected; and deserves attention, if the *literary* improvement of the young is alone regarded. The most orderly, the most moral school, will make the best progress in study. Moral motives are the best inducements to a faithful improvement of time. It may always be expected by committees of visitation, to find the most subordination, the best progress in learning, and the most correct deportment, where the greatest interest has been awakened in regard to the moral character of the school. I will not undertake to say, that every effort of combined Christian influence would be productive of all the effect desired. But it does seem to me just, to attribute a portion of the defect, in the usefulness of schools, to this cause.

5. A very prominent reason, why common schools are not more useful, is the imperfect qualifications of instructors.* I shall, in another lecture, dwell on the requisite qualifications of persons employed in the import-

* A writer in the Journal of Education, No. 65, p. 163, uses the following language:

'The ultimate and fruitful source of all these evils is found in the rejection of correct principles in the science of education. The artisan adopts with eagerness any new principle in mechanics; men of the highest attainments and skill in every department of professional life, are alone employed and liberally rewarded; and a long course of study is thought necessary in every science. Not so in this science which is to lay the foundation of every other. Every stripling who has passed four years within the walls of a college, every dissatisfied clerk, who has not ability enough to manage the trifling concerns of a retail shop, every young farmer who obtains in the winter a short vacation from the toils of summer,—in short, every person who is conscious of his imbecility in other business, esteems himself fully competent to train the ignorance and weakness of infancy, into all the virtue and power and wisdom of maturer years—to form a creature, the frailest and feeblest that heaven has made, into the intelligent and fearless sovereign of the whole animated creation, the interpreter and adorer, and almost the representative of Divinity.'

ant business of teaching, and shall here advert to the character of different classes who resort to this employment. A portion of those who engage in teaching are such as have received no instruction, except what they derived from common schools. Having pursued the studies usual in the school, and having become so far advanced as to derive but little benefit from attending longer, they are desirous of teaching. The employment is a little more respectable, in their estimation, than manual labor, and they inquire for, and usually find a *backward* school. If sufficient success attend their first engagement, to enable them to keep the school the specified time, it is usual for them to *continue* the employment. Such may perhaps have studied the branches required by law, but have not a thorough knowledge of any. They have 'gone through' arithmetic, while probably scarcely a rule is understood. Scarcely one in a thousand of this class, have been found able to explain the principles on which the simple rules are founded, Of English grammar, their knowledge is equally superficial. The nature of language,—'the philosophy of grammar,'—has claimed as little attention as the most abstruse branches of physics. The more common rules of syntax, they may be able to apply, but other parts of grammar have been almost or entirely neglected. Other branches may have been attended to in the same superficial manner. Now, how is it possible for such an instructor to benefit a school extensively? There may be found some exceptions to these, but, so far as my acquaintance has extended, they are very few.

Another class of teachers are those, who, in addition to the benefits of the district school, have resorted to an academy for a single season. Some, after attending but a few weeks, and others after a few months, engage in the capacity of instructors. In this class there is a diversity. Some are instrumental in raising the character of their schools, while others do more harm than good. But none have received the least instruction in those things which regard the business of teaching.

There is another class who engage in teaching for a season for the sake of pecuniary compensation. This

class comprises those who are fitting for or have entered college. It is commonly true, that the course of study pursued by such, is principally classical. Hence a majority have not a thorough acquaintance with the branches required to be taught in district schools. They have not made it a particular *object* to qualify themselves to teach. They have perhaps fine talents, and are esteemed as young gentlemen of high promise. But their qualifications for instructing a district school with success, are not better than those who were included in the class before mentioned, and they are perhaps even inferior. An example may serve to show the subject in a clearer light. Mr. Z. is a member of one of our most respectable colleges. He is a young gentleman of good talents, and ranks among the first in his class; and to good scholarship adds a very amiable temper and strict morality. He was invited to instruct a school and engaged in it. But the first day he entered it, was the first time he was ever in a common school in his life! After a few weeks of great anxiety and fatigue, he found it impossible for him to benefit the scholars, or to govern them, and asked a dismission from his employment. Similar instances, though not so strongly marked, are often occurring. The deficiency of qualifications for their business, prevents the usefulness of many teachers, and has an influence unfriendly to the character and success of our schools. There are many who are well qualified for the office among the two latter classes, but I am induced to believe that they constitute but a minority.

6. Another reason why the standard of education in common schools, has not been more elevated, 'is to be found in the unwillingness on the part of school districts, to make adequate compensation to teachers of approved talents and qualifications. How else does it happen at a time when the merchant is overstocked with clerks, and the professions of law and medicine are thronged with students, there is such a lamentable deficiency in the number of those who have the inclination and ability to engage in the business of instruction? Is it not to be ascribed to the more liberal encouragement offered to

other employments, compared with the compensation of school teachers? Institutions for the formation of teachers are desirable: but the education of teachers would be unavailing, unless the districts could appreciate the importance of affording such compensation as would command their services. There could be no other guarantee, that those who were educated for the purpose, would engage in the business of teaching. Other causes have their influence, but much of the difficulty may be traced to a disinclination on the part of districts, to make adequate compensation for the required talents and services. This is demonstrated by the fact, that those districts which adopt a liberal course, have able teachers and good schools. The business of education should be committed to the best talents in the country; and it is vain to expect the choicest fruits without paying the market price. The monthly wages of the teachers of district schools, are frequently one third less than the amount paid to experienced clerks and journeymen mechanics in the same vicinity. In consequence of this state of things, many of the schools are taught by those who resort to the employment as a temporary expedient, to help them in acquiring some other profession. These persons are without experience, and can have little excitements to establish a character in a business to which they have resorted as a temporary employment. It is desirable that the inhabitants of districts should feel a deeper interest in the character of the schools, where the characters of their children are to be in some measure formed. 'If under the charge of an able instructor a child may be advanced as far as twelve years, as is usual at eighteen, then there is a gain of six years to be devoted to further improvement, or to aid the parent. It is evident that such results are attainable under the improved systems of the best instructors; and it is the part of wisdom to adopt such improvements as have been tested and sanctioned by experience.* When suitable compensation is allowed for the services of teachers, we may expect that there will be a great improvement in

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the character of those employed, and consequently, in the usefulness of district schools.

The next thing I shall mention, as having an influence unfriendly to the progress of common school education, is a want of books of the character needed. Many of the school-books in common use in the country, have been, and still are, entirely unfit for use. Many are not adapted to the capacity of children, or do not present a satisfactory view of the subjects on which they treat.

But this difficulty is in a degree obviated, by improvement in the character of some of the books designed for common schools. Could all the best books extant, be introduced extensively, great improvement would ensue. It is a subject of congratulation, that much effort is making for this purpose.

The last thing of which I shall treat in this connexion, is the improper construction and the inconvenient location of school-houses. Many are cold, so that in the winter a part of the scholars must either be very uncomfortable, or make constant disturbance by going to the fire. In others the chimney is defective, and the house is constantly filled with smoke. The seats and desks; in a majority of school-rooms are badly constructed, so that it is very tedious to occupy them. They are often so narrow as to make it impossible to write with convenience. The desk is usually put so far from the seat that small scholars can scarcely write without putting themselves in a very uncomfortable posture.

The location of school-houses is often determined by a regard to the centre of the district, and to nothing else. We often observe them built on some eminence where the bleak winds of winter have no obstruction, and where there is no screen from the intense heat of summer; when at the same time some inviting grove is near, of which such advantage might have been taken as to have prevented both wind and heat from causing any annoyance. There are but few districts where some convenient place might not be found for the site of the school-house, which would promote the comfort of the scholars in both seasons of the year.

The health and convenience of the scholars should be

regarded as very important objects, in the construction and location of school-houses, and it is just to attribute a part of the failure in the usefulness of schools, to the negligence in these particulars, manifested by many districts. As the construction of school-houses will be made the subject of a separate Lecture,* I add no more in this place.



LECTURE III.

HAVING adverted in the preceding Lecture, to certain existing evils, unfriendly to the character and usefulness of common schools, I shall, in this, call your attention to *the requisite qualifications of an instructor*. This subject is of high importance. All who possess the requisite *literary* attainments, are not qualified to assume the direction of a school. Many entirely fail of usefulness, though possessed of highly cultivated minds. Other things are required in the character of a good school-master. Among these, *common sense* is the first. This is a qualification exceedingly important, as in teaching school one has constant occasion for its exercise. Many, by no means deficient in intellect, are not persons of *common sense*. I mean by the term, that faculty by which things are seen as they are. It implies judgment and discrimination, and a proper sense of propriety in regard to the common affairs of life. It leads us to form judicious plans of action, and to be governed by our circumstances, in the way which men in general will approve. It is the exercise of reason, uninfluenced by passion or prejudice. It is in man nearly what instinct is in brutes. Very different from genius or talent, as they are commonly defined, it is better than either. Never blazing

* See Lect. xiii.

forth with the splendor of noon, but it shines with a constant and useful light.

2. *Uniformity of temper* is another important trait in the character of an instructor. Where this is wanting, it is hardly possible to govern or to teach with success. He, whose temper is constantly varying, can never be uniform in his estimation of things around him. Objects change in their appearance as his passions change. What appears right in any given hour may seem wrong in the next. What appears desirable to-day, may be held with aversion to-morrow. An uneven temper, in any situation of life, subjects one to many inconveniences. But when placed in a situation where his every action is observed and where his authority, must be in constant exercise, the man who labors under this malady is especially unfortunate. It is impossible for him to gain and preserve respect among his pupils. No one who comes under the rule of a person of uneven temper, can know what to expect or how to act.

3. A capacity to *understand and discriminate character*, is highly important to him who engages in teaching. The dispositions of children are so various, the treatment and government of parents so dissimilar, that the most diversified modes of governing and teaching need to be employed. The instructor who is not able to discriminate, but considers all alike, and treats all alike, does injury to many. The least expression of disapprobation to one, is often more than the severest reproof to another; a word of encouragement will be sufficient to excite attention in some, while others will require to be urged, by every motive that can be placed before them. All the varying shades of disposition and capacity should be quickly learned by the instructor, that he may benefit all and do injustice to none. Without this, well meant efforts may prove hurtful, because ill-directed, and the desired object may be defeated, by the very means used to obtain it.

4. Teachers should possess much *decision of character*. In every situation of life this trait is important, but in none more so, than in that of which I am treating. The little world, by which he is surrounded, is a miniature

of the older community. Children have their aversions and partialities, their hopes and fears, their plans, schemes, propensities and desires. These are often in collision with each other and not unfrequently in collision with the laws of the school, and in opposition to the best interest of themselves. Amidst all these, the instructor should be able to pursue a uniform course. He ought not to be easily swayed from what he considers right. If easily led from his purpose, or induced to vary from established rules, his school must become a scene of disorder. Without decision, the teacher loses the confidence and respect of his pupils. I would not say, that, if, convinced of having committed an error, or of having given a wrong judgment, you should persist in the wrong. But I would say, it should be known as one of your first principles in school-keeping, that what is required must be complied with in every case, unless cause can be shown why the rule ought, in a given instance, to be dispensed with. There should *then* be a frank and easy compliance with the reasonable wish of the scholar. In a word, without decision of purpose in a teacher, his scholars can never be brought under that kind of discipline, which is requisite for his own ease and convenience, or for the improvement in knowledge, of those placed under him.

5. A schoolmaster ought to be *affectionate*. The human heart is so constituted, that it cannot resist the influence of kindness. When affectionate intercourse is the offspring of those kind feelings which arise from true benevolence, it will have an influence on all around. It leads to ease in behavior, and genuine politeness of manners. It is especially desirable in those who are surrounded by the young. Affectionate parents usually see their children exhibit similar feelings. Instructors who cultivate affection, will generally excite the same in their scholars. No object is more important than to gain the love and good will of those we are to teach. In no way is this more easily accomplished than by a kind interest manifested in their welfare; an interest which is exhibited by actions as well as words. This cannot fail of being attended with desirable results.

6. A just *moral discernment*, is of pre-eminent importance in the character of an instructor. Unless governed by a consideration of his moral obligation, he is but poorly qualified to discharge the duties which devolve upon him. He is himself a moral agent, and accountable to himself, to his employers, to his country and to his God, for the faithful discharge of duty. If he have no moral sensibility, no fear of disobeying the laws of God, no regard for the institutions of our holy religion, how can he be expected to lead his pupils in the way that they should go? The cultivation of virtuous propensities is more important to children than even their intellectual culture. The *virtuous* man, though illiterate, will be happy, while the learned, if *vicious*, must be miserable in proportion to his attainments. The remark of the ancient philosopher, that 'boys ought to be taught that which they will most need to practise when they come to be men,' is most true. To cultivate virtuous habits, and awaken virtuous principles;—to excite a sense of duty to God, and of dependence on Him, should be the first objects of the teacher. If he permit his scholars to indulge in vicious habits—if he regard nothing as sin, but that which is a transgression of the laws of the school, if he suffer lying, profaneness, or other crimes, to pass unnoticed and unpunished, he is doing an injury for which he can in no way make amends. An instructor without moral feeling, not only brings ruin to the children placed under his care, but does injury to their parents, to the neighborhood, to the town, and, doubtless, to other generations. The moral character of instructors should be considered a subject of very high importance; and let every one, who knows himself to be immoral, renounce at once the thought of such an employment, while he continues to disregard the laws of God, and the happiness of his fellow men. Genuine piety is highly desirable in every one entrusted with the care and instruction of the young; but morality, at least, should be *required*, in every candidate for that important trust.

7. Passing over many topics connected with those already mentioned, I shall now remark on the necessary literary qualifications of a schoolmaster. It will at once

be apparent that no one is qualified for this business, who has not a thorough knowledge of the branches required to be taught in common schools. These are Reading, Spelling, Writing, Grammar, Arithmetic, Geography, and in some states the History of the United States. All these branches are necessary, to enable individuals to perform the common business and common duties of life. The four first are requisite in writing a letter on business or to a friend. The fifth is required in the business transactions of every day. The two last are necessary to enable every one to understand what he reads in the common newspapers, or in almost every book which comes within his reach. Of each of these branches, the instructor should certainly have a thorough knowledge; for he ought to have a full knowledge of what he is to teach. As he is to lay the foundation of an education, he should be well acquainted with the first principles of science. Of the letters of the alphabet such disposition is made, as to produce an immense number of words, to each of which a distinct meaning is given. 'The nature and power of letters, and just method of spelling words,' should be very distinctly understood. If there be defect in knowledge here, there must be a defect in teaching. A man cannot be expected to teach that which he does not know himself. Among all the defects I have witnessed in the literary qualification of instructors, the most common, by far the most common, have been here. Among a great number, both of males and females, I have found *very few* who possessed the requisite knowledge of the nature and power of letters, and rules of spelling. The defect originates in the fact, that these subjects are neglected after childhood, and much that is learned then is subsequently forgotten. Teachers, afterwards, especially of academies, presume that these subjects are familiar, and seldom make the inquiry of scholars, whether they have sufficient knowledge on these points. As a considerable part of every school is composed of those who are learning to spell and read, much importance is attached to the requisite qualifications of the teacher, to lay a proper foundation for subsequent attainments.

Every one who teaches school ought to be eminently a *good reader*. The habit of reading, early formed, often continues through life. It is not to be expected that a child will learn to read with correctness and ease, without being well taught. Nor can it be expected that one will teach well, who does not himself know how to read with propriety. Hardly any thing is more difficult than to correct a bad habit of reading, especially after it has been continued for several years.

The value of the art of reading is well discussed by Dr. Porter, in his *Analysis of Delivery*. He remarks that 'in this country, where literary institutions of every kind are springing up, and where the advantages of education are open to all, no one is qualified to hold a respectable rank, in well-bred society, who is unable to read, in an interesting manner, the works of others. They who regard this exercise as a polite accomplishment merely, forget to how many purposes of business, of rational entertainment and religious duty, the talent may be applied. Of the multitudes who are not called to speak in public, including the whole of one sex, and all but a few comparatively of the other, there is no one to whom the art of reading in a graceful and impressive manner may not be of great value.' To the teacher of children, this is an acquirement of very great importance; and no one is qualified to engage in teaching, till he is able to read well and knows how to instruct others to do it.

A thorough knowledge of Arithmetic is also indispensable to the schoolmaster. I do not mean that *smattering* of the science, which so often passes for a knowledge of it; but a thorough acquaintance with its principles. To be able, by the aid of rules and manuscripts, to solve the question given, is very far from being the knowledge necessary. No one is properly qualified in this branch of science, until able, from his own knowledge of its principles, to originate rules, even if they were not given in his book. He should be able to tell the 'why and wherefore' in every operation, else he is not prepared to teach. His pupils will derive but little practical benefit from the study, and every process will

be mechanical. As this science is necessary in every condition of life, as it is to be used almost every day, great importance should be attached to the mode of teaching it. Mr. Parkhurst justly remarks, 'It is the practical utility of any branch of knowledge that gives it its chief value. The difference between the practical utility of the various branches of knowledge is very great.' A knowledge of the nature, power and combination of numbers, whether we regard its effects as important to mental discipline, or its use in the business of life, must be considered among the most important acquirements.

The instructor is expected to teach Geography; and of course he ought to understand it well himself. This science is very interesting and useful, and is studied in nearly all the primary schools. The treatises on the subject, which have been written within a few years, have done something to facilitate the study, and lighten the labor of the teacher; but no book can supply the place of the living instructor. He should be able to make the study more practical than it is possible for any book to make it, however well written. The scholar may learn many interesting facts in this science, without the aid of an instructor; but this will not render it proper, for one to attempt to teach, without a thorough and connected view of the whole science, and without being able to explain what is doubtful, and illustrate what is obscure.

English Grammar is made a study in all our district schools, and is a very important branch of knowledge. It is that which teaches how to speak and write correctly. If it be an object, then, to be intelligible and correct in conversation and writing, it is certainly important to be well versed in this science. But I am obliged here to remark, that it has appeared to me, many have overlooked the proper definition of grammar, and while professedly attending to it, have neglected nearly every thing but syntax. To learn to apply the common rules of syntax, to the written language, which we find in some book, is what is commonly regarded as learning grammar.

But this has certainly little claim to be called the study of grammar, which should always be explained as the study of language. Several things, besides mere syntax, are important. One may have the ability to parse the words in a sentence,—may be able to apply rules, rather by habit than otherwise, and yet know but very little of language. As in arithmetic, so here, the teacher who is properly qualified, should be able to originate rules, and to illustrate those principles on which they are founded. If he is not able to explain the propriety of the division of language into parts of speech, if he is not able to exhibit the reason of the names applied, and of the divisions which are made, he is not able to benefit those materially, whom he is to instruct. The great deficiency, which has been observed in the qualifications of many in this branch, makes it proper to dwell longer upon it. Owing to this, many scholars have imbibed so strong prejudices against the study as to engage in it with great reluctance, or neglect it entirely, after having devoted some time to it. Hardly any thing is more common than to hear it denominated a *dry* study, while it is a fact, that if properly taught, scarcely any study is calculated to excite more interest. Instructors should be well acquainted with their own language, in order to inspire a love for the study of it, in their pupils.

A requisition, I believe, recently made in some of the states, is, that the civil and political history of the United States should be made a branch of study in common schools. This is certainly very proper. Every citizen of a republic, has a deep interest in knowing the history of the country that he calls his own. He ought to know, by what means its civil and religious institutions have been established. He ought to be familiar with the obstacles which his fathers found and surmounted, in achieving the blessings of the civil and religious freedom which he enjoys. The names of his country's benefactors ought to be indelibly engraved on his memory. Love of country may thus be inspired. A knowledge of many facts in our country's history must be very limited, after its most interesting times shall have gone by, unless the history of these great events is taught in our primary

schools. Very soon all the hoary headed patriots who lived and acted in those 'times that tried men's souls,' will have passed away. Instructors, therefore, should be qualified to teach history, and to interest their scholars in it. This they cannot do without a knowledge of it themselves.

History is the 'school of politics,' and in a government like ours, it is necessary that every freeman should in some sense be a politician.

With a knowledge of the above subjects, the teacher may be enabled to answer the *letter* of the law. But it seems plain to me, that some other branches are requisite, in order that he may be properly qualified, to engage in directing the studies and disciplining the minds of the young. Among these I shall mention Intellectual Arithmetic, the Constitution of the United States, and of the state in which he lives; Rhetoric, Natural Philosophy, Chemistry, and Moral Philosophy. By attention to intellectual arithmetic, he will gain a habit of originating rules, by which he will be able to explain the reasons of the operations in written arithmetic, and exhibit to his pupils the process by which an answer is obtained.

He should be familiar with the Constitution of the United States, because, it is necessary frequently to refer the young, to the bill of rights, by which their privileges are secured. The earlier children are made acquainted with this, the more likely will they be to respect the law, and yield a cheerful obedience to it. It is important, that every child should be told something of the constitution of his own state. The instructor should be acquainted with it, in order to call the attention of his youthful charge to those subjects in which they have a common interest. If Hannibal was old enough at nine years of age, 'to take an oath that he would never be at peace with the Romans,' our children, at school, are old enough to have their attention turned to the principles of the government which they are to support.*

Rhetoric is a subject with which the instructor ought

* Mr. Sullivan's Political Class-Book ought to be found in every school.

to be acquainted, because he ought to assist his scholars in arranging their thoughts in sentences, and committing them to paper. The older scholars in all our schools should be instructed in *letter-writing* and *composition*. To be able to write a letter, or to express one's thoughts on any subject, that may claim attention, is highly important. It is what every one will, more or less frequently have occasion to do. If some attention be not given to this subject in school, there will be mortification and regret in after life. Our children ought to be taught *that* at school, which they will most need in the common business and duties of manhood. A knowledge of Rhetoric is necessary to the teacher, to enable him to *correct* the compositions of his scholars, and to give them such rules for the arrangement of sentences, as may be a guide to them in their early efforts.

Some acquaintance with Natural Philosophy and the first principles of Chemistry, enables the instructor to explain to his pupils, many facts which will rouse their curiosity and excite a thirst for more knowledge on these interesting subjects. Many facts are frequently observed by young children, the reason of which they are not able to understand, but which they have capacity to comprehend, if a familiar illustration were given. Those appearances, frequently, which excite no attention on account of their commonness, would awaken very high interest, if explained in a familiar manner. Such are the turning of a wheel, the power of a wedge, or screw, the freezing of water—the formation of clouds, rain, and snow—the transmission of sound, &c. &c. What the young most need, is to learn to think and to investigate. Whatever serves to fix a habit of reflection is of incalculable importance. By some simple illustration, the attention of the child may often become interested, and a train of thoughts excited, not less important to himself, than that sublime theory suggested to the mind of Newton by the fall of an apple. The instructor has many opportunities to direct the attention of his scholars to the first principles of natural science, without diverting it from other subjects of study. He should certainly then have that knowledge of these branches

which will enable him thus to impart instruction and delight.

I mentioned moral philosophy, as one of the branches with which an instructor should be familiar. I am well aware that this study is much neglected. But, having been neglected, heretofore, furnishes no reason why it should be neglected still. If a man were guided by instinct alone, to the attainment of his best good, the subject would be unimportant. Every one knows he may fail of this, either by inaction, or by ill directed effort. 'He finds himself led astray by his passions, and he looks in vain for a safe guide, to the example of others. It is then the dictate of wisdom, to inquire by what means these wayward propensities may be subdued, and the feet be guided in the paths of peace. Happy are they who are led to make this inquiry in their early years. Happier are they, whom the hand of instruction, before they are able to make the inquiry for themselves, has been guiding in the path of knowledge and virtue.* This is the appropriate work of the parent and the primary school teacher. But alas, how many parents wholly neglect it! Hence a greater responsibility devolves on the teacher. 'Moral philosophy,' says Dr. Paley, 'is that science which teaches men their duty, and the reasons of it.' This then is the knowledge 'which the young most need, and which the friendly instructor should sedulously impart.' It is this which 'tends to recall us from low pursuits—to fix our affections on better objects—to form us to such a character, and direct us to such a course of conduct, as will secure the divine approbation, and be most promotive of our own happiness, and that of the community of which we are members. It teaches a knowledge of ourselves, of human nature in general, of our Creator, and of the relations we sustain to him, and to our fellow creatures.' Can any one, then be properly qualified to train the infant mind, who has not some acquaintance with this science?

The instructor ought to gain all the knowledge he can of the nature of his business, in order to be qualified to

* Parkhurst.

commence his important labors. On this subject I shall, however, remark in another place. I have only to add, in conclusion of this lecture, that I have not placed the qualifications necessary for the school-master, any higher than is requisite, in order to make it safe to trust him with the care of young immortals, who are forming characters for this world and the next.



LECTURE IV.

To the subjects mentioned in the preceding Lecture, you have given attention, and have been, I trust, led to make the inquiry whether you possess the requisite qualifications for the important business to which you have turned your attention. I shall now proceed to give you some general directions, which I consider important both to your success and usefulness. You will expect me to use great plainness, for the subject requires it.

The first direction which I wish to give is—*Endeavor to become acquainted with the nature of your employment.*

This is important in order to secure your *personal enjoyment*. We cannot be happy, when we do not know what to do, or how to act. To engage in a business of which you have no adequate idea, must, therefore, subject you to much unhappiness.

The situation of an instructor is very responsible. It is exceedingly important that you should be acquainted with the nature and amount of this responsibility, and of the duties which will devolve on you when placed at the head of a school. Without some knowledge of the duties you have to perform, the perplexities and difficulties that may arise, and the constant care that must press upon you, you cannot but experience much inquietude and uneasiness. The very different tempers of those you have to teach and govern, and the wide difference of

treatment they have received from their parents at home, will give you much trouble, if you awake to the reality of your situation, only when a mountain of care presses upon you.

Form not expectations that cannot be realized, for disappointment will not only make you unhappy at the time, but will unfit you for the duties of the moment. The nature of your business should, as much as possible, be learned beforehand. This is dictated by reason, and experience certainly confirms it. No one engages in any department of manual labor, till he has gained some knowledge of its details. No one commences a journey, till he has learned the direction he is to go, and the probable character of the road, and of the people he is to find upon the way. No one proposes emigration to a distant part of the country, till he has made diligent inquiry as to the conveniences and privileges, as well as the privations and hardships, which will attend a removal. 'Who goes a warfare, till he has counted the cost, or builds a temple, till he has considered whether he be able to finish it?' The reason is obvious. When we expect hardship, we are prepared to endure it with patience; when we look for trial, we can meet it with comparative composure. If I foresee that the journey, I am to take, will be attended with great fatigue, I can bear it without complaint. If I expect the road I am to travel is one of exceeding roughness, I can endure its asperities without a murmur.

But if, on the other hand, I reckon upon ten miles and it proves fifteen; if I expect a good road, and it proves a bad one; it will appear both longer and worse than it really is; and what I might have borne with composure, I cannot endure without disquietude and pain. If I expect to arrive at home in an hour, and it takes two, the last hour will seem longer than two, ordinarily, for I am disappointed, and disappointment makes me unhappy. It gives every thing around me an unpleasant aspect.

In the same way, disappointment in regard to the nature of your business as schoolmasters, will have an important effect on your enjoyment. For, if you form only ideal notions—if you expect, in spite of evidence to

the contrary, that every thing will be 'perfectly pleasant'—if you suppose the labor to be performed is easy, and without any thing to render it difficult and disagreeable, you will be entirely unprepared to bear the trials invariably attendant upon it. When these trials come, you will experience disappointment, which will make you unhappy at the time, and of course unfit you for the duties of the hour. In a discontented state, you are not prepared to proceed with that, which, at another time, would be perfectly easy. Nor, in this state, are you prepared to enjoy what is pleasant and agreeable. It is generally true, that we bear unexpected difficulties with *far less* composure, than those we had expected, and of course made up our minds to bear them.

I do not assert, that you can learn every thing perfectly in regard to the nature of your employment, without *experience*. It is not possible in this or other callings. The physician, attorney, and minister, do not expect it. But they still use all the means within their reach, to become acquainted with the nature of their several professions, as far as may be, before entering upon them. This is as necessary for the teacher as for them.

Do you inquire, how this can be done? I answer, first, read on this subject whatever has been written, to which you can gain access. Several periodical publications have devoted more or less attention to it. The *Annals of Education* has thrown much light upon it. This should be found in the hands of every schoolmaster. Though there is, it must be acknowledged, a great deficiency in works on this subject, this cannot excuse you from reading to the extent of your ability.

Again, you may learn something of your business, by observing the peculiar nature of children. They are men in miniature. Like men they have their prepossessions and aversions. Some, that will come under your care, have been governed at home; others have not. Some are quick of apprehension, others, dull. Some will love learning, and desire to make all the improvement of which they are capable; others will have no taste for learning, and no desire to be improved. Some will be easily governed; others will require all your wis-

dom, firmness and prudence, in order to restrain them from what is wrong, and lead them in a right course. Some have formed habits of application; and others, have been brought up in idleness. Some will be too bashful; others, too bold. Some will be benevolent and affectionate; others, selfish and unsocial. Some will be found very nearly what you desire them to be; others, the opposite in every thing. Such are the diversities that will be found in every school.

You may be equally benefitted, perhaps, in learning the nature of your business, by reflecting on the great variety in the character of parents.

Some will wish you to govern the school, others will wish to *govern you*. One parent wishes you to be very strict, another to be very lenient. Some will wish you to whip your scholars, others dread nothing so much as that their favorite children should feel 'the rod of correction.' Some will wish you to pursue a certain favorite mode of teaching, others will be strong advocates for a system entirely different. Some will wish you to close early, others will fear that you will not keep your hours. One man will admonish you to show no partiality, and another will solicit very particular attention to *his* children. Mr. A. is willing to trust the school entirely to your management, while Mr. B. is very jealous, lest you assume more than your delegated power. Some will be very anxious to have the school successful, others will be entirely indifferent to the subject. Some will cheerfully furnish all the necessary books, while others will think it enough to send their children without any, or with such as are entirely unfit for use. Some will be ready to listen to every complaint of their children, and others will teach them to 'tell no tales out of school.' The wealthy may perhaps think *their* children entitled to more attention than those of the poor, and the latter may be ready to imagine such a distinction, even if none really exist. In this enumeration I have not mentioned a single difficulty which I have not had personal opportunity to observe, and in regard to many of them I have noticed the same thing in many different places. This diversity among children and among parents, renders it

very necessary for you to reflect much on the manner of securing that influence with both, which will enable you to benefit your scholars in the greatest degree. You must be prepared to govern your scholars at school, and *may* often find it necessary to exert nearly as much influence with *parents* as with them.

Change
You may also learn something of the nature of your business, by frequent conversation with teachers. They will be able to impart to you the results of their own experience. Be not disheartened if they tell you of 'strong prejudice against every innovation which you may find it necessary to make; that, with some, reason is but a name, and that every attempt to influence them by it, will be as unsuccessful as that of Canute to rule the sea. There is,' they will tell you, 'an almost universal disposition to believe, that books for study, methods of learning and teaching, common when we were young, must be as good, at least, as any of the newest in use; that the spirit of inquiry, awakened within a few years past, is entirely unknown to the great mass of the people; that most men read but little, and have had no opportunity to investigate the character of proposed improvements, or to witness the results of successful experiments.' Listen not to such language of your brethren so far as to be discouraged, but only for the purpose of knowing the difficulties in your way, in order that you may be prepared to meet them.

After having gained all the knowledge within your reach, on the subject already mentioned, it is of equal importance for you to understand the nature of your business, as it regards *the mode of teaching*. Without this you can hardly hope for success.

Many have appeared to imbibe the sentiment, that the whole business consists in keeping order in the school-room, and going through a daily round of exercises in reading, spelling and writing, the teacher, meanwhile, furnishing copies, making pens, and performing certain operations in arithmetic, which the students may not be able to perform themselves. But all this has little better claim to the name of teaching, than the chatter of the magpie has to be dignified with the title of language.

Such a course may be entirely destitute of intellectual exercise ; and is like the operation of a machine.*

Let it be well fixed in your minds, that *to teach is to communicate ideas*. To teach them it is indispensable that you should be *understood*. The words of an experienced teacher† are in point, ‘Use language that your scholars can understand. Let your illustrations be drawn from topics within their knowledge. It is entirely out of place in a common elementary school, to use the language of a professor in the University, or to *affect* the use of terms understood only by the more advanced student. If you teach children, use the language of children. Let it be pure and grammatical ; but you convey no instruction, if it be above their comprehension. When you compare a thing unknown, with another thing equally unknown, how can the child be the wiser for it ! In talking with your scholars, use their own phraseology, and condescend to their capacities.’ As I shall have occasion, in another lecture, to enlarge on this subject, I shall only add here, that you may learn something of the true system, of teaching by recollecting the manner, in which you have yourselves obtained ideas. The teacher should put himself in the place of the child, and then inquire what course, it would be necessary for him to take, to gain a knowledge of any subject with which he was not familiar.

No means within your reach, for learning the nature of your business, should be left unemployed. If all which are desirable be not accessible, those which are so should be used with the greater fidelity.

A second direction is—*Consider the responsibility of the station you are to occupy.*

If in deciding to devote yourselves to the employment

*A writer in the Journal of Education, No. 19, has made some remarks on this mode of teaching, which are worthy of particular attention. Speaking of a school conducted in this manner, he says : ‘There is something so mechanical in the exercises of a school, that I can never contemplate it without disgust. Even the very books with which our children are furnished, instead of being used as a treasury of materials for mental exercise, are regarded as so many little machines, by which all the requisite operations of the school are performed. And in the use of them on the present plan, there is very little, if any more intellectual exercise than among the children in a cotton manufactory.

† Mr. Rand, Christian Mirror.

of teaching, you have been excited by the hope that it will be less arduous, than other employments in which you have engaged, you have altogether mistaken the nature of its duties and cares. The very first day of your trial will dissipate the delusion. The sight of a company of blooming children and youth, 'awed by your presence, waiting for your directions, and turning their inquiring eyes on you, to guide them in acquiring knowledge and forming habits,' will tell you at once, in language more forcible than any I can use, that on you devolves an arduous task—to you, parents are confiding an important trust—to you, your country is assigning a solemn charge.

The responsibility of your situation may be realized in some measure, by considering that these children have minds naturally dark, which are to be enlightened. They are ignorant of that which they most need to know, and *must be instructed*. They are tender twigs, ready to receive any direction that may be given them. They are miniature men, who are destined to occupy the places of those who are now active on the stage of life. Yes, in the little community with which you are surrounded, there *may* be a Franklin, or a Washington; or, on the other hand, a Robespierre or a Bonaparte, according to the cast of character which they take from your efforts. In a country like ours, where character is the passport to the most important stations in society, and where offices are open to every one who shows himself worthy of the confidence of the people, the responsibility of the teacher is even higher, than in those countries where estates and offices are hereditary. He who is selected to educate a prince, even in the first rudiments of science, considers his station as highly responsible. But in a country like our own, every instructor should consider his responsibility equally great, or greater. Yes, you at the same *moment*, may be educating a president, a governor, a general, a judge, a minister, physician, lawyer, senator, and counsellor. Who can tell what results may be produced by the influence you may exert on either of these? But, suppose no one of your scholars is to fill such important stations, yet the station of *every one*, who becomes a voter and sustains simply the character of citizen, is im-

portant. Such you certainly will have. Over these your influence must be great.

Hence, you may learn your responsibility by considering the *influence which you may exert*, over your youthful charge.

If you succeed in gaining their love, your influence will be greater in some respects, than that of parents themselves. It will be in your power, to direct them in almost any path you choose. You may lead them to form habits of application and industry, or by neglect, permit them to form those of idleness and indifference. You may win them either to a love of learning and a respect for virtue, or by your negligence and unfaithfulness, may suffer them to become regardless of both. You have power to lead them to a cultivation of the social affections, to make them kind, benevolent and humane, or, by your neglect, they may become the reverse of every thing that is lovely, amiable and generous. It will be in your power, greatly to assist them in learning to make nice distinctions in the examination of moral conduct; and to govern their own actions accordingly; or you may, by your unfaithfulness, suffer them to contract the habit of pursuing, regardless of consequences, every thing they desire, and opposing with temper, every thing that counteracts their wishes. You may teach them the duty of yielding submission to proper authority, and to equitable law, or by suffering them to disregard authority and trample on laws with impunity, teach them to oppose all restraint, and consider all law as unnecessary and oppressive. You may do something towards leading them to cultivate that public spirit, which is so essential to the well being of a free country, or you may train them in those habits of selfishness, which will unfit them to be citizens of a republic.

If the consequences of your influence over them were to cease in *this* world, your responsibility would be less, far less, than it actually is. But, no. Revelation assures us, that our future condition will be decided by the character formed here,—that man will be rewarded in the world to come, according to the deeds done in this. The formation of character is not then a

matter important in relation to *this life only*. The children with whom you are to be associated, are all the children of one great Creator. They are a part of His extensive kingdom. They are the subjects of His government, and are under the highest obligation to obey His wise and holy laws. He has given them such laws, and made such requirements of them, as are necessary for their happiness. He has enjoined upon them to 'Remember their Creator in the days of their youth,' 'to love their neighbors as themselves,'—and to honor their parents. He has prohibited profaneness and falsehood. He has enjoined the duty of gratitude to the Saviour, and of repentance for sin. Each individual committed to your care is liable, every day, to be summoned away from this world, to render up an account of the 'deeds done in the body.' Nor is it improbable, that the influence you will exert over them by your example and instructions, may deeply affect them in regard to these solemn considerations. As their happiness, present and eternal, depends on the temper they exhibit in regard to the character and laws of God, your responsibility is indistinguishably great. If you are so happy as to lead them to love Him who has said, 'suffer little children to come unto me, and forbid them not,' how great the benefit you may confer upon them. But if by your example and instruction you should lead them away from the paths of wisdom, how great is the injury! They will be more likely to listen to counsel and advice, from a beloved teacher, than from almost any other person. They will generally be more disposed to regard what you say to them on the subject of their moral obligation, than what is said to them by their parents or their minister. This talent which you are permitted to occupy, is one for the improvement of which, you are accountable to God. And how much does it increase the interest of your calling! Hence I should be guilty of unfaithfulness, if I should neglect to direct your attention to your own moral obligation. You, as well as the youth committed to your charge, have an account to render to Him who gave you existence. If you are put in possession of an influence, which, if properly exerted, may greatly aug-

ment individual happiness, as well as that of the nation, or, on the other hand, if not properly exerted, may, in the same ratio, increase the amount of human misery; fail not to ponder well the subject, which is to throw upon you, so important a responsibility. And fail not to ask wisdom of Him, 'who gives liberally and upbraids not.' He only is able to guide you right and keep you from error.



LECTURE V.

The next direction which I shall give, is—*Endeavor to ascertain by what means you are to gain that ascendancy over your pupils, which is necessary, in order to confer on them the highest degree of benefit.*

You well know that there is a great diversity in the influence exerted by different individuals in the same circumstances. If you investigate the subject, you will find various degrees of influence exerted by ministers of the gospel. While the congregation of one are ready to pluck out their eyes and give him, that of another are hardly willing to render him that which is his due. Both however, sustain the character of God's ambassadors. If you observe the influence of two military commanders, to the orders of the one, you will see the utmost attention paid, while to those of the other, very little obedience is shown. The same will be observed in two schools. To all that is said by one instructor, the highest deference is paid, while in another school we witness the reverse. Now it is certain that there must be some reason for this difference. In each of these instances, and many more to which I might allude, the same individuals sustain the same office or trust. It does not therefore consist in the office itself.

If you look back to the characters of the different in-

structors, under whom you were placed, you will probably find that to some of them, you listened with great deference, that you were anxious to please them, and desirous of gaining their good opinion, while to the esteem of others, you were indifferent, and regardless whether you gained their good will or not. To meet with some of them *now*, affords you pleasure, while to meet with others is a source of no satisfaction. And what is the reason? You will answer, that these men had very different characters; that they showed very different degrees of interest in their business; that they possessed very different qualifications and evinced unequal solicitude for your welfare. Let me ask, farther, which were those traits, that pleased you, and pleased the school generally? Was the master pleasant and obliging, or was he morose and ill-humored? and with which was the school better pleased? Was he affable and condescending, or was he mute and regardless of every thing but his own ease? and on which account did you like him? Was he punctual to his time, to his promises and to his threats, or regardless of all? and on which of these accounts were you willing to be directed by him? Did he appear affectionate and kind in all his intercourse, or did he seem to delight in giving you pain and fear? and with which of these traits of character were you better pleased? Did he convince you that he was your friend, and that he desired your good, even at the expense of his own ease? or did he act as if he were the friend of no one but himself? Was he ever ready to assist you to the extent of his ability, or did he send you away without answering your questions or solving your doubts? Did he prove to you by his whole conduct, that he desired to benefit the school in the greatest degree of which he was capable, or did he appear to regard little else than to obtain the stipulated reward? and on which account do you now remember him with affection and interest?

You are at no loss to decide these questions. Let them, then, serve as a directory to you, in making the inquiry, how you can secure that degree of confidence on the part of your scholars, which will enable you to

benefit them in the degree which you desire. If particular directions on this subject are required, I will say, First, Endeavor to convince the scholars *that you are their friend*,—that you aim at their improvement, and desire their best good. It will not take long to convince them of this, if you do so in reality; and if you pursue the course with them, which would, with your own instructor, have excited this belief in you, with regard to him. Remember, however, that merely a declaration of being their friend, will be very far from proving you to be such, or convincing them of it. You would not have been convinced by the mere declaration of your instructor, if this declaration had not been supported by his conduct. Expect not then, that telling your scholars, you are a friend, and greatly desire their good, will gain you their confidence. You must *prove* it to them by showing a greater regard for their welfare than for your own ease.

Secondly, In order to secure a proper degree of their confidence, *you must not be hasty*. Be not hasty to reprove, be not hasty to praise; be not hasty to promise, be not hasty to threaten; be not hasty to punish, and be not ready to forget a fault. There is somewhere an old proverb, 'Haste makes waste, and waste brings want.' Haste in schools in any of the particulars specified, will bring want of confidence. Whatever is done in haste is seldom done well. In school it must of necessity subject you frequently to the mortification of countermanding your order, of failing to fulfil your promise, or of exciting the belief in the minds of your scholars that you are forgetful. It is generally true, that in every situation, the deliberate man accomplishes the most; but, in none is deliberation more important, than in him who is to exercise authority over a large community. Loss of time is not, however, the greatest inconvenience of being hasty in school; there must be loss of confidence on the part of the scholars. You are well aware that you place but little confidence in any man who bears the character of being hasty, be his calling or station what it may.

Thirdly, If you wish to secure the confidence of your

school, never allow yourself to *speak angrily* or unusually *loud* and be sure never to *fret* or *scold*. All these things are disagreeable. And surely you cannot expect to secure the confidence of a school, by indulging yourself in those habits which must make you disagreeable to every one.

Fourthly, You will secure the confidence of the school by being *punctual* in every thing. Punctuality in business of every kind, gains confidence. It prevents the loss of time, and secures opportunity for every duty. It is no where more important, than in schools. Without it, you can accomplish but little. If, after due deliberation, you make a promise, be sure to keep it. If you say that neglect of duty will be followed by punishment, be sure to inflict it. If you require a child to do this or that, see that it is done exactly as you require. To let him go, when he has obeyed you but in part, will be little better, than not to be obeyed at all. By being punctual in fulfilling every promise, you will not be accused of falsifying your word. Your scholars will not ask a second time for any indulgence which you may once have denied them. They will know what you mean, when you say yes, or no ; and thus, you will have their confidence.

By observing these principles, and acting in a manner corresponding to them, you will be able to gain that ascendancy over your youthful charge, which is necessary to enable you to benefit them. You will find it impossible to secure their confidence by the opposite course, for it is opposed to the principles of our nature.

The next general direction which I wish to give, is, *Be willing to devote your whole time, and strive to make the most judicious use of it*. If you have made no reserve of any part of your time, the whole belongs to your employers. I know not that there is any thing morally wrong in making an agreement to reserve a portion of time, to be devoted to your own purposes. But it does seem to me manifestly wrong, if no such agreement have been made with your employers, for you to use any considerable portion of it for your own private benefit, instead of that of the school. This rule ought to be ob-

served, whether the school be large or small ; whether your wages be high or low. If you have made an engagement, for even less than a just compensation, this cannot alter your obligation to the children placed under your care. *They* are not to be injured, if their parents *have* misjudged in regard to what ought to be your hire. You had your choice whether to engage or not, and if you have consented to work for a less compensation than you ought to receive, your obligation is still the same as if you were to receive more. If you have engaged to keep the school, without having made any reserve, you are under obligation to give your pupils all the time which you can render useful to them. This direction may seem to you unreasonable, or impracticable. If so, I have only to ask you to examine it attentively, and if you shall then conclude, that you cannot bring yourselves to adopt the spirit of it, I hope you will renounce the idea of teaching, and choose some other business. I do not mean by this, to say that you ought not to take the time necessary for exercise and rest, and for answering the claims of friendship. This would be expected under any engagement whatever. It is expected in all other public employments, and it is equally proper in yours.

But you will inquire, how you can spend the whole of your time profitably for your school, when you are with them ordinarily no more than six hours in a day ? I will answer by giving you some account of my friend Benevolus. On commencing his school, his first object was to learn the state of improvement, the capacity and the disposition of every scholar. His next inquiry was, how shall I benefit each scholar, to the utmost of my power ? This inquiry was continued with him, during the whole time he was with them, and excited him to constant effort to do them good. The copy books of the school were all carried to his room, and his first work in the morning was to prepare them for writing through the day. He ruled them himself, and wrote out all the copies. This occupied his time, till it was necessary to repair to the school room, which he did half an hour before the time of opening school, in order that he might

be assured, that a fire had been properly made, and the house suitably prepared for the scholars when they should arrive. When the morning exercises were finished, he retired to his boarding house, or to some house nearer, as might be most convenient. Two or three of his scholars were expected to hand in letters or compositions each day, in their turn; and the intermission of the regular exercises was devoted to correcting them, and suggesting such improvements as might be beneficial to the writers. After the hour of dismissal had arrived, he secured the fire and left the house. In the evening he met a class or more as might be convenient, and devoted his attention usually to a single branch. One evening he requested a meeting of his scholars in arithmetic; the next, he assembled his grammarians, especially those who were beginners. The third evening of the week was devoted to a class in geography; the fourth to a class in reading, and the fifth to spelling. If, at any time, it was not convenient for a class to meet, or for him to have an evening school, his time was occupied with the children of the family where he boarded, or those of some other family, or in preparing some illustration to be used in the school the next day. Thus Ben-evo-lus found enough to do during the whole day. He was never out of employment. Seeing him so much engaged for them, the *scholars* became as much engaged for themselves. Parents also became awake to the interest of the school, and used every effort to produce an early and a constant attendance of their children. Ben-evo-lus taught not only in a single district, but successively in several, and in different states, and the same means were used by him and the same results were experienced. He found but very few who did not become greatly interested in their studies. The spirit of the instructor seemed to be infused into the whole school, and parents were commonly forward to acknowledge that the school made more than double the progress it had usually made before. It seemed to my friend a thing highly ridiculous to hear a schoolmaster say, he could not find enough to occupy all his time, when he was surrounded with twenty young persons of various ages.

If it be true that double the usual improvement might be made in district schools generally, (I speak of schools in the country and not of those in cities and large towns) the subject is one of no ordinary importance. Let me ask you then to reflect on it a moment longer. Suppose the number of scholars in a school amount to forty. The time, board, wear of apparel and use of books, cannot be estimated at less for each than \$1.50 a week. The wages and board of the master will at least amount to six dollars a week, and probably more, if we include the expense of fuel for the school. The school then costs sixty-six dollars a week, or two hundred and sixty-four dollars a month. If there are six such schools in a town, the expense of them is fifteen hundred and eighty-four dollars a month. Suppose each school is to continue two and a half months, the cost to the town is three thousand nine hundred and sixty dollars, for a single season. Now if there is but half the improvement made, that might be made, we cannot consider the actual loss at less than half this sum.

If any, after looking at the subject in this light, are unwilling to devote their whole time to the work, I would again make the request, that they turn their attention to some other employment, and not occasion so great a loss to the community. Leave the work to those who will enter upon it with greater spirit and who are willing to spare no pains.

I have been led to the direction last given from having the conviction forced upon me, that many who have offered their services as teachers, have had no higher motives in so doing, than the attainment of a pecuniary reward. But while I am firm in the belief that 'the laborer is worthy of his hire,' and while I am as firmly of the opinion that the ordinary compensation is lower than it ought to be, I cannot conceive that any one ought to engage in this highly responsible business, merely for the purpose of compensation. In business less responsible, it may be justifiable to make that the first object. But where an influence so important is to be exerted—an influence that will probably affect the character and happiness of many, during the rest of their lives; it does

seem to me that *patriotism*, to say nothing of higher inducements, requires that the first object of a teacher should be to do good, and that those only should engage in teaching, who are willing to devote the largest portion of their time, that can be rendered beneficial to the school. How often is it said in our hearing, 'that our school has done us no good,' that 'it has been worse than none'—that 'the money might as well have been thrown away.' I will not charge *every* failure on the instructor. It does not always belong to him; but I am persuaded, that a large majority of the instances of failure in the success of schools, is to be in part attributed to the teacher. Let every one engage heartily in his work, and devote his whole time to his business, and instances where the school does more evil than good, will be very rare.



LECTURE VI.

The preceding Lectures have regarded subjects, which ought to claim your attention previous to entering the school-room. This, and the several following, will relate to your more immediate duties as teachers. The next direction therefore is, GOVERN YOUR SCHOOL. This is a direction of great importance. Unless you govern those placed under your care, all your other exertions will be nearly or quite in vain.

'Order is Heaven's first law.'

Without subordination on the part of your scholars, without good government on your own, you may as well expect the course of nature to change, as that your school will make any considerable progress. In order to be able to govern your pupils, remember you must *govern yourselves*. If the instructor have but little command

over his own feelings, if he be angry at one time, fretful at another, easily excited to laughter at another—he cannot exhibit that firmness of purpose, which always commands respect. ‘Correction administered in anger has no effect to humble or reclaim the offender.’ It shows even to a child, that he who administers it, is guilty of a fault as great as his own. Temptations to excitement will undoubtedly occur. A scholar may be impudent ;—from his ignorance of good manners, or in a sudden gust of passion, he may, perhaps, grossly insult you. Hardly any thing is more apt to call forth anger, than an insult from an inferior. But still the indulgence of anger is very unwise. If a pupil commit a fault he ought certainly to be called to an account; but if the teacher, by an unmanly indulgence of passion, descend to the level of a child, he *cannot* expect to benefit *him* materially by any correction administered in such a state of mind.

There is another particular, in which it is very important you should govern yourselves. Be careful to make no contemptuous remarks concerning any of your pupils. Such remarks may excite a smile from the rest of the school, but it will not be the smile of approbation. The affections of that pupil, you have lost ; and every effort, to benefit him by your instructions, will do him very little good. You may, and will often see things that might seem to give occasion for such remarks but as your design is to *benefit* your scholars, use a proper method to correct the fault, and there let it rest. If the pupil make a blunder, he may be reproved calmly for his carelessness, but never should he be made the butt of ridicule.

It is of equal importance that you should govern yourselves in regard to such speeches as may hold up *families* to derision. You may see many things, in family management to excite a smile, and many things which really deserve censure. But such censure does not come well from the instructor of their children. To be ridiculed by the schoolmaster will have very little effect to correct improprieties. If you say any thing at all let it be simply a remark on what has been the mode or what has been the opinion of others, and leave the school to draw the inference for themselves. I will not blame you for

being diverted, sometimes, at what you may observe in family management. I know well that the eccentricity; sometimes observable, cannot fail to amuse or to vex you. But still, keep your reflections to yourselves.

Some of these points may appear of very trifling importance to you, but much of your success, in the business of teaching, depends on little things.

After having used proper exertions to govern yourselves, you will be prepared to govern those placed under your care. An important object will have been gained, when you have brought yourselves to feel that to govern the school is of primary importance, and that you *can* and *will* have proper discipline and order. When you have imbibed these feelings, your scholars will read them in your countenance, and will expect nothing else. But the moment the instructor indulges in the apprehension, that he cannot govern—that it is impossible for him to have proper order, he may just as well *tell* his feelings to the whole school; the scholars will not be slow to read his thoughts, and will ‘govern themselves accordingly.’

It is not my design to say, that all have equal ability to govern, or that the object is accomplished when the teacher has made the decided *resolve to be master*; but I wish to be understood to say, that no one can exercise a proper and uniform authority, any longer than he believes he can do so. This is a natural principle. When we believe we can obtain a desired object, we try, but when we think we cannot, our efforts are feeble.

The next direction in regard to government is, *Consider your scholars as reasonable and intelligent beings*. As such, they will be influenced by motives, when properly presented. They may easily be brought to know; that they are happier when they do right than when they do wrong. And when the right and the wrong are both placed distinctly before them, they will seldom call the wrong object the right, or the reverse. Right and wrong may be exhibited to the child of very few years, and he may be required to decide which he will pursue. This appeal will usually exert a far better influence upon him;

in leading him to duty, than any that can be effected by the infliction of stripes.*

I shall be better understood in what I wish to say on this point by an example.

A complaint is made to the instructor, by George against John. John is accused of having struck and otherwise injured his school-fellow. After ascertaining the fact, and finding that the complaint is not without foundation, let a course like the following be pursued.

Instructor. John, I am sorry to find a complaint of this kind brought against you. You have been so unwise as to make yourself unhappy, and to make others unhappy also. You may stand up and answer some question, which I wish to ask you. Is it right for one scholar to beat or abuse another?

John. No, sir.

Inst. Do you think that the school could make any good progress in study, if all the scholars should treat each other, as you have treated George?

John. I think not.

Inst. Are you willing that one of the larger boys should beat you, or otherwise abuse you?

John. No, sir.

Inst. Well, do you think it is right for you to do to others, as you are unwilling they should do to you?

John. I do not think it is.

[This answer will, almost invariably, be given. Not one child in a thousand would give a different one, where the teacher commences with him in a deliberate and gentle manner. Conscience tells him he has done wrong, and he must be uncommonly hardened, to say that he has done right. If he be inclined to excuse himself, because George said or did something that displeased him, he should be shown that he is accountable for his *own* conduct, and that misbehaviour in another person does not alter the nature of his own offence. That the offence of one, does not justify a far greater error in another, may be shown by reference to any judicial proceeding.]

* See Part. xi of this edition.

Inst. When one scholar injures another, ought he to make any satisfaction for it ?

John. I suppose he ought.

Inst. Well, do you think that you ought make any satisfaction to George ?

John. I don't know but I ought.

Inst. I wish you to give me a definite answer. Is it right or is it wrong for you to make satisfaction ?

John. It is right.

Inst. Are you willing to do right when you know what is right ?

John. [After some hesitation,] Yes, sir.

Inst. Are you willing then to go to George and make satisfaction ?

[Here he will probably hesitate again, but after repeating the question several times, will probably say that he is. In pursuing a mode similar to this, a great many times, I have scarcely found an instance where the culprit has not said he was willing to make satisfaction to the injured party. He may then be sent to George, to ask what satisfaction he shall make. George will probably say, 'ask forgiveness,' or something similar. If such a course appear reasonable, he should be required to do so, and then to return to the master.]

Inst. You have done what is right, in regard to George, but that does not make satisfaction to others who have been injured. You have set a very bad example,—have broken the rules of the school, and have caused the loss of time, which might have been improved in gaining knowledge. Is it not right, therefore, that I should have satisfaction in behalf of the school ?

John. I suppose it is.

Inst. Yes, it is right that every offence should be suitably atoned for. And this must be complied with in your case. I have not, however reflected on the subject sufficiently, and shall defer it till two o'clock to-morrow, and shall attend to it precisely at the time appointed. I hope you will yourself reflect much on the subject, and be able to tell me what is right for me to require.

It has ever appeared to me, that punishment, if it be

come necessary in any case, *should be deferred for a season*. But precisely at the time set, it should be attended to. By deferring the subject, as in the case above-mentioned, the pupil has opportunity to reflect. He is induced to reflect on the nature of his offence, that he may form an idea of the punishment he shall probably receive. Such reflection will be of more service to him, than any severity whatever. Indeed, I have seldom been obliged to call a scholar to account more than once, where I have pursued the course here recommended.

I will suppose another case, to illustrate the direction to treat the scholars as moral and intellectual beings.

Laura comes to the master and wishes to be excused from writing a composition, which has been required of her.

Instructor. Why do you wish me to excuse you, Laura?

Laura. I don't know what to write—I cannot write any thing fit to be seen.

Inst. Well, Laura, we will converse about it. Do you wish to be excused from spelling, reading, or writing?

Laura. No, sir.

Inst. Why not from these as well as from writing composition?

Laura. They are easy, and besides we could not do without them.

Inst. Could you always read, Laura?

Laura. No, sir.

Inst. How is it that you can read now?

Laura. I have learned how.

Inst. How long were you in trying to read, before you could read with ease?

Laura. I do not know, it was a long time.

Inst. Did you tell the master that you wished to be excused, and that you never could learn, and that you could not read in a way fit to be heard?

Laura. No, I did not.

Inst. I saw you knitting and sewing the other day: could you always knit and sew?

Laura. I could not.

Inst. How then, can you now?

Laura. Because I have learned.

Inst. How did you learn?

Laura. By trying.

Inst. Did you tell your mother she must excuse you from knitting and sewing, for you did not know how?

Laura. I did not.

Inst. Why did you not?

Laura. I knew if I did not keep trying I could never learn, and so I kept on.

Inst. Do you think it is necessary to know how to write letters, and to express ourselves properly when writing?

Laura. O yes, sir.

Inst. You expect to have occasion to write letters, do you not?

Laura. I presume I shall, for I have written to my brother and cousin already.

Inst. Then you think if I should help you learn to write a letter or other piece of composition properly, that I should do you a great benefit.

Laura. I suppose, sir, you would.

Inst. Is it right for me to benefit the school as much as I can, or only in part?

Laura. I suppose, sir, you ought to help them all you can.

Inst. Ought I to help you as much as I can, in learning that which will be a benefit to you?

Laura. Yes, sir.

Inst. Now I will answer you. You asked if I would excuse you from writing? I will do so, if you think I could be justified in neglecting to benefit you all that I can. If you can say sincerely, that you believe it is my duty to do wrong to the school by indulging them in neglecting what they ought to learn, then I will comply with your request.

By a course like the above, the scholar is led to see that you act on principle—that you wish the best good of those committed to your care. The child whom you treat in this way will be led to reflection, and will inquire

what views the instructor will take on the subject, before he concludes to come to you with it. As far as practicable, explain to the school the reason of every thing you do. Let them know, that you regard their good in all the regulations you may make. Explain to them the reason why you consider one thing right and another wrong, and they will understand you, and will be governed far more easily than by the whip and ferula. In no way can you so readily conciliate the willing obedience of your scholars, as by pursuing this course, and in no way can you sooner make them your enemies, than by the opposite. Reason should be equally your guide in making laws and in executing them—in granting the requests of your scholars and refusing them. First ask yourself, is the request a reasonable one? and after using proper means to know, and taking time to decide, let the decision be such as duty requires. You may not always be able to decide in a moment; if not, take time, remembering that *no decision at all*, is preferable to a wrong one, and while the scholar is waiting to know the opinion you entertain, he will generally be led to reflect on the principles by which you will be governed, and will commonly be prepared to submit to your decision.

The next direction on the subject of government is, *let it be uniform*. Many fail on this point. I am willing to confess it is very difficult to be so, while the health and spirits of most men fluctuate so much as they do. But still, uniformity is indispensable. I have seen some men very strict one day, and very indulgent the next. I have myself been called to account for doing that, which at some previous time had appeared to please the master. To approve to-day, what you punish to-morrow, is certainly very bad management. But to something of this, every teacher is in a greater or less degree exposed, from the different states of temper and spirits in which he finds himself. We can bear fatigue at some times better than at others. When suffering under a head-ache, a school may appear to us very noisy, which at another time would appear very still, so different are the states of the nervous system at different times.

Another fault to which this direction has special refer-

ence, is one that exists in many schools, where the *small* scholars are strictly governed while the larger do nearly as they please. I have often seen the child of six years punished severely for a fault, that was hardly noticed when committed by a young man of eighteen. This is unreasonable—it is *wicked*. If there is to be any difference in the treatment of the two cases it should be on the other side. But I would still say, govern the large and small scholars by the same general rules. The elder ones should never be suffered to transgress laws which you have made for the government of the whole. They will respect you the less, for indulging them in what is improper; and will show a growing disregard for your feelings, authority and usefulness.

Do you say the oldest scholars are to govern *themselves*, and that your business is only with the younger ones? Presume not on this. Those who have arrived at years of manhood, *ought* to govern themselves; but they must be different from the great mass of youth, not to need much restraint. When it becomes necessary to establish a rule in the school, see that it is regarded by *all*; and you will find your task much easier, and will gain the confidence of the whole school more, than by the opposite course.

Another direction on the subject of school-government is, let it always be characterized by *firmness*. This is connected with the preceding direction, but it means more than to govern merely with uniformity. The first question to be decided is, whether the rule you have established be a reasonable one. In regard to this, great care should be taken that you do not misjudge. Your rules should *not be numerous*, and those which are established, should be well understood. When this is done, see that all your requisitions are strictly complied with. Partial obedience is but little better than disobedience. If you direct a scholar to come to you, and he comes half way and stops, your command is not complied with; he has not obeyed you. Now, if you dispense with your order, after a partial obedience, he must either suppose your command an unreasonable one, or that you have not resolution to see it fully obeyed. The impression on his

mind will, in either case, be unhappy ; and you had better issue no orders than command and then dispense with a full obedience. Let it be known as your established rule, that every reasonable requisition must be fully complied with, and you will find it far easier to secure implicit obedience, than, in the other case, to have a partial regard paid to your orders. If a scholar ask of you some indulgence, be sure to examine its propriety before you say *no* or *yes*, to his request. But when you have said *yes* or *no*, adhere to this one answer. To deny the request of a scholar when it is first made, and then in a few minutes, grant what he desires, because he continues asking, is certainly injudicious. If he give a good reason for repeating his request, you may change your direction. But the reason ought to be known at *first*, and then the answer given with reference to it.

I have not unfrequently visited schools, where if a scholar asked leave to go out—the answer was instantly given, ‘No ; sit down.’ Within a minute the request was repeated—the answer again was ‘No.’ But after the question had been repeated half a dozen times, the patience of the master seemed to be exhausted, and he replied, ‘Yes, yes, I had rather you would go, than to keep asking all the time.’ Now the impression was left on the mind of that scholar, that the teacher had less regard to what was right or wrong in the case, than he had to his own convenience. He must have considered his teacher as fickle in mind, and therefore his respect for him must have been diminished.

The schoolmaster, harassed by the many questions asked him during the day, is in danger of forming the habit of answering them without consideration, and merely to be rid of them. But instead of preventing, this greatly adds to his inconvenience. The school ought to be taught, that ‘*no* means *no*, and *yes* means *yes*, and *must* means *must*.’ You pronounce a word to a scholar for him to spell, and he says he cannot. You tell him to ‘try,’ but he still says he cannot spell it. Now if you put it to the next, and suffer him to disobey your order, the influence is decidedly bad. It is reasonable that he should try, if you have ordered him to do so ; and your

requirement should not be abandoned. Shew a determination to be exactly obeyed in every reasonable direction, and let this determination be constant, whether the requirement be trifling or important. Hardly any thing can have a worse effect than to command and not be obeyed—to threaten or promise and not to perform—to make laws and not to insist on their execution. Disorder and confusion must be the consequence. Scholars will very soon learn to disregard all that you say—will disbelieve your promises and neglect your commands. If you punish disobedience, this will excite anger, because you had threatened a punishment for the same offence before, but had not inflicted it. When punishment excites anger only, it does no good. I will only add that, without firmness of purpose in the government of a school, it will be impossible to make that school pleasant to the teacher, or profitable to the pupil.



LECTURE VII.

THE subject of government was commenced in the last Lecture, and will be continued in this. The next direction to which I wish to call your attention is—*Let the government of the school be impartial.* In this direction I do not wish to imply that you are to exercise the same feelings towards every individual in the school. The good instructor will love, and he ought to love, the good scholar more than the bad. He cannot, and he will not feel an equal regard for the obedient and the disobedient, for the docile and the perverse. But, notwithstanding this, he should be impartial. The law for one should be the law for all. Though you cannot love an idle, heedless, unmannerly boy, so much as the affectionate, studious, and obedient one, still you should govern them alike. When the good scholar commits a fault, if you neglect to

call him to account for it, and punish a less agreeable scholar for a similar offence, the latter will accuse you of injustice, and with good cause. For if you have made a law, it is for the *whole school*, and *should* be regarded by all.

No complaint is more frequently heard, than that the instructor is partial, that he treats one *better* than another, &c. This sometimes proceeds from distrust on the part of parents, occasioned sometimes by listening to the tales of children, told when they have been punished. Without great care on the part of the master, he will be betrayed into a greater or less degree of the fault above every day named. There may, indeed, sometimes be a propriety in making a difference in the treatment of the same crime under different circumstances. The same law may be broken by two persons, and very different degrees of criminality be attached to them. The man who passes you a counterfeit dollar ignorantly, breaks the letter of the law, as much as the knave who passes it knowingly. But the first is guilty of no *intentional* fraud. One scholar may transgress a reasonable rule of the school, and may have been led to it by the persuasion of those older or better informed than himself; while another is guilty of the same offence, without any palliating circumstances. There may be a propriety in treating them very differently, and in so doing you need not be guilty of partiality. When the circumstances are the same, the treatment should be uniform.

Partiality, if exhibited in your treatment of scholars, will deprive you of their confidence. Children are not slow to discover it, where it exists, and when they believe that one of their number may do wrong and go unpunished, while another will be treated with severity for the same offence, it is impossible to exert much useful influence over them. There is a lack of improvement to them, and much inconvenience to the master; and not only this, but he is guilty of doing wrong, and must suffer the reproof of his own conscience.

Finally, in the government of the school, consult not only your own convenience and the *present* welfare of the scholars, but pursue that course which shall produce

the most *lasting* and beneficial results. To do this, the instructor must be *master* in all places and at all hours. It is not enough that you govern and restrain them during *school* hours; but you must regard their conduct, at all other times when they are not under the care of their parents. I have sometimes been acquainted with instructors, who seemed to care for the behavior of their pupils only while they were in school. By a proper course the master may as easily direct the amusement and play of his scholars, as their studies, and it is hardly less important that he should do so. For this purpose, he ought to show an interest in their sports, and a willingness that they amuse themselves during the usual intermissions of study. The difference between different kinds of exercise or amusement should be carefully pointed out, and such as may be injurious should be prohibited. Those which may corrupt the morals or the taste, and have a tendency to injure the health or limbs, should be discountenanced. In general, such exercises as tend to excite jealousies and hatred, or to interest the mind so much as to divert it from books and study, together with all the games of hazard and chance, are prejudicial, and should be forbidden. The tendency of all such, is bad. Many of them prevent progress in study, and all of them are injurious to the morals of the scholars. In those districts, where the male and female members continue at the school-room, during intermission, the subject of proper exercise requires much more attention, than in villages where scholars return to their parents. Every exercise that is immodest or unbecoming should be prohibited, and whatever would give offence to delicate minds, of either sex, cannot be approved.

In order to be able to exercise a full and judicious control, it will be very important that the school should know what you approve and what you disapprove, and the reasons on which your opinion is founded. Exercise or play, proper in one school, may be impracticable or inexpedient in another. There may be circumstances that will have a very important influence in directing your recommendation of exercise. It should be your object to examine what may be attended with the fewest evils and the greatest good.

There is another point on which I wish to make a passing remark. It relates to *the manner of speaking* in the school, proper to be observed both by teacher and pupil.

It will generally be found true, that the mode of address adopted by the teacher in speaking to the scholars, will be copied by them in addressing each other. Every thing dictatorial, lordly and austere should be avoided. A spirit of affection should be infused into the whole school. Ask a scholar to do what you desire, in just such a tone as you would naturally use in asking a favor of a superior. Never command till the pupil has neglected to do as you requested him. It is very ill-judged to display your authority before there is any encroachment upon it, or any disposition shown to disregard it.

Perhaps there is no way, in which the children may be led to speak kindly and affectionately to each other, so easily, as by the example of the teacher in speaking kindly and affectionately to them. And if any suppose that they are adding to their dignity and importance in the estimation of their scholars, by assuming airs of great superiority or lordliness, such persons must have very little knowledge of human nature, and of the art of pleasing. President Monroe lost none of his dignity, when, during his tour to New England, he cordially took the children by the hand, and spoke kindly and affectionately to them.

If it is ever necessary to call a child to account for improper conduct, the same affectionate manner is recommended. I would much rather say to a child whom I saw breaking some important rule of the school—‘John, you may come to me,’ than to say ‘Come here, John.’ The more he sees you benevolent, kind and affectionate, the more plainly will he see the impropriety of breaking those laws, which are designed by you for his own benefit.

In this connection, it will be expected, that I say something on the subject of punishments; for, after the greatest fidelity and discretion on the part of an instructor, there will be some, who will not yield a reasonable and cheerful obedience. Such must be punished both for

their own reformation and as a warning to others. It would be doing injustice to those who are well disposed, to suffer the bad, by their frequent misconduct, to prevent them from making the progress they desire.

I have already supposed a case, where a scholar was found guilty of doing wrong, and have pointed out the way in which I would proceed in that particular case. I shall now give you a few general directions, with regard to government. Let me ask you to examine them attentively, and if *reasonable*, adopt them.

1. *Never be in haste to believe that a pupil has done wrong; and be not in haste to accuse him.* If not guilty, he feels grieved that you should suppose him to be so. After having been wrongfully accused, he will probably have less dread of doing wrong than before,—for he already feels in some measure degraded, in having been *supposed* guilty. It is a principle in the civil law, ‘to suppose every man innocent till he is found guilty.’ In every case, an inquiry for evidence of the fact, ought to precede our accusation. To make inquiry for evidence to prove the *innocence* of a scholar, may often be attended with happy consequences. If acquitted by the evidence adduced in his favor, he will love his teacher the better for having pursued this course; and if proved guilty, he will be more likely to be affected by what you may say to him.

2. *Be not in haste to punish*, when a fault is committed. Your first object should be, to converse with the scholar, to show him the nature of his crime, and to convince him that he has done that which, if every one followed his example, would destroy the usefulness of the school. If his crime be that of profaneness, lying, or any thing in direct violation of the laws of God, to those all-wise laws he should be referred. The awful consequences of these vices to himself, should be expressly shown. Their effect on the school, if others should follow his example, and their effect on every community, if all should be guilty of them, ought to be clearly exhibited. After this, he may be required to commit to memory those passages in Scripture, which show with what abhorrence the Supreme Being looks upon these enormities, and when he

has had sufficient time to reflect on the subject, he will be in a state to be profited by the punishment. I would recommend to you *never to punish an offence the same day on which it is committed*. The scholar will usually endeavor to forget the subject, when the punishment is over, but he cannot, when he knows it is to come. It may, at times, be proper to defer it for two or three days, or a week. Whenever the time arrives, it should be attended to, to the exclusion of every thing else. Before being punished, he should be interrogated concerning the degree of punishment, which he thinks his crime deserves, and if he appears to view his offence as more trifling than he ought, it is important to make him sensible, if possible, of his error. If you *must* punish, do it with seriousness. To exhibit any levity, to laugh while you are inflicting punishment, must always be attended with bad consequences. The sufferer cannot feel otherwise than indignant. He will have good reason to accuse you of a wanton delight in cruelty, rather than give you the credit of having a desire to do him good.

3. Decide on such a mode as will be most likely to benefit the scholar, and *prevent a repetition* of the crime. Those punishments, which have an effect on the *body* only, usually do little to prevent crime, or reclaim the guilty. As far as possible strive to have it a punishment that will affect the *mind*, rather than the body. To require the delinquent to ask forgiveness of the master, or of the school—sometimes to require him to read a written confession to the school, parents, or guardians, will have the desired effect. Much must be left to the judgment of the master at the time. Punishment should be varied with the disposition, age, or circumstance of the scholar, or the nature of his offence. It is undoubtedly true, that corporal punishment should be the last resort. When every thing else fails, you may have recourse to that. It is sometimes necessary—it sometimes does good. But yet I am fully persuaded it is seldom necessary. Where a reasonable, calm, and decided course is adopted,—where an instructor makes an appeal to the moral sensibility of the child, and shows him

the nature of his fault, experience has satisfied me, that recourse to it will not be necessary, except in a few instances, where the child seems devoid of sensibility, or where he has been neglected till his passions are too strong to be controlled by his reason.

4. Always make the punishment *effectual*. This rule is important, whether the punishment be of one kind or another. If the child deserves the punishment, it should not pass off, till he is brought to feel it as such, and to realize the nature of the crime, which he has committed. It is sometimes true, that a child punished but slightly, is only injured, and not benefitted by it. He boasts that his chastisement did not hurt him—that he does not care, and sometimes, that he loves to be punished. Now if the subject passes off in such a way, it would have been better, probably, to have neglected punishment entirely. His chastisement does him no good, if it does not humble him, and cause him to fear being brought again under the censure of his instructor.

Connected with punishments, is the subject of rewards. These may sometimes be beneficial, but, as they are usually bestowed, they probably do as much harm as good. To promise a reward is often an excitement to study, for the sake of the reward; not as a duty, or from a love of learning, or a desire to merit the approbation of the wise and good.

When a single prize is offered to a number of competitors, those who hope to gain it, will be excited to emulation and to envy; and those, who have no such hope, will usually be discouraged, and probably make less progress, than if none had been offered. I would advise you to *promise* no rewards, and if you ever give them, let such honors be grounded on the excellence of the scholar, his industry, and faithfulness, rather than the amount of knowledge he obtains in a given time. One scholar may require a week to learn, what another will accomplish in a day. If the former perseveres and is faithful in his slow and toilsome progress, he is to be commended rather than the other, for he has greater obstacles to encounter, and has succeeded in surmounting them. It is not impossible, but he may be the most

benefitted of the two. For it is commonly true, that those who learn very easily, forget as easily, while those who learn slowly, remember what they have acquired. It is not unusual for the slow gains of the mechanic, to be eventually more productive than the rapid and golden streams of the merchant.

If rewards are given at all, let them be 'rewards of *merit*,' and not rewards of intellectual capacity. The dull of apprehension are not to be punished for being so, neither do the more gifted *merit* praise, for what they have received from the hand of God. And on the whole, I am inclined to believe the safest way is to dispense with rewards altogether, when they cannot be equally offered to all.



LECTURE VIII.

In the present Lecture, I wish to call your attention to the *general management of your schools*. This is a subject of much consequence; for though you may be able to *govern* with ease, yet it is possible that you may fail, by ill-directed effort, of accomplishing all that is reasonably expected of you. Though you must fail in every thing without good government, yet government alone will not accomplish all the objects for which a school is designed.

In the general management of a school, it is important to keep in mind always, that the great object is to prepare children to be happy; and to be useful to themselves and others—to teach them how to acquire knowledge and to apply it. In a word, the purpose of education is to teach how to think and how to act right in all the vicissitudes of life. The general management of a school, then, must be guided by a reference to these objects. It should regard both the present enjoyment, and

the future good of its members. Let me say to every teacher:—

1. Endeavor to adopt such a course as shall render the school *pleasant* to those who compose it. If children are brought to associate with it, a variety of agreeable objects, they will be led to think of study as a pleasure. We are all much affected by the objects around us: if these are pleasant, we are pleased; if gloomy or disgusting, it is hardly possible for us to be cheerful. If we see others smile or weep, we are disposed to do the same. Let the teacher of a school wear a smiling countenance,—let him appear happy, and desirous of making others so, and he will hardly fail of seeing smiling faces and contented looks around him.

2. Reduce every thing to system. This will have a great tendency to promote what is required in the previous advice. By means of system much more can be accomplished than is possible without it. Irregularity is the enemy of happiness, and where it extensively prevails, it entirely prevents success in any business. By having a time for every thing, and doing every thing in its season, you will be enabled to avoid confusion, to know what to do, and to take pleasure in doing it. But if you wait for the subjects to present themselves before you think what to do, twenty things may sometimes come up at once, and in your perplexity to choose among them, you are unprepared to attend to any. He who tries to do many things at once, will accomplish nothing. 'He that has many irons in the fire must let some of them burn,' says an *old*, but true proverb.

In order to introduce system, do only one thing at a time.

An instructor called a class to read, and in a moment a scholar wished for a copy; the master neglected his class and prepared to set one; while doing that, a boy came with a pen to be mended, and before this was done, another wished to be assisted in his arithmetic. While mending the pen and looking at the slate, another came and wished to be shown some place on his atlas; the pen and the slate were neglected, and the copy and the class, and two or three minutes were devoted to finding

the name on the map. Several other calls were now made at once, and the master neglected all the former to scold the latter for making him so much trouble. Here were ten or twelve scholars, all waiting—all doing nothing excepting the *class* which had kept on reading, pronouncing half the words wrong, and neglecting every rule which would have rendered the exercise useful. They were then told they had read enough, and that they might sit down. The other matters were despatched after a while, another class was called to read, and a similar course was pursued!!

Now, how, in the name of common sense, can a master endure this?—what benefit can the scholar derive? The teacher had no plan—no system—no order. Hence he could not avoid confusion and perplexity. In all sorts of business, system is of great consequence; in schools, it is indispensable, if the happiness of either teacher or pupil is sought.

In order to have system, it is necessary to do but one thing at a time; to have a time for every thing, and to attend to it at that time. While the class is reading, the entire attention of the teacher should be given to that exercise. He will thus be able to give useful instructions. When a class is called to spell, let this receive the entire attention of both master and scholars. The same should be observed in regard to writing, grammar, arithmetic, geography, &c. In this way, every thing will be done, and done without confusion. But by having no system, much must be neglected, that should receive attention, and that is *poorly* done which is not *entirely* neglected.

3. Another direction, which I wish to give in regard to general management, is, let every thing be done *thoroughly*, when commenced. It may be said, perhaps, that there is not time; and that the school is so large, it is impossible to go through with the required exercises. Now if this be true, I still insist on the direction to do every thing thoroughly, when it is commenced. If a subject of study can be attended to but once a day, or but once in two days, the scholar will derive more advantage from one lesson in two days, if well recited and

properly explained, than he can from half a dozen, if but half recited and not explained. In teaching, as in other matters, the old adage is true, that 'work once well done is twice done.'

4. Let subjects be classed according to their importance, and receive a proportionate attention. Some instructors have been known to spend a large part of their time, in teaching a small class who were pursuing a favorite branch. In this manner studies vastly important to the majority of scholars have received very little attention. If the master is himself much better pleased with grammar than with arithmetic, and has a class of five in that, while there are fifteen in this, he does great injury to the fifteen, if he spends double the time with the five, that he does with the fifteen. And yet if he happen to be more fond of teaching grammar than arithmetic, he is very prone to do so.

Those subjects which we have occasion most frequently to use, are more important to us, than those which we seldom wish to employ. Reading and spelling are more important than geography, because without a knowledge of the former, we are deprived of the means of knowledge, more than by a want of acquaintance with the latter. We have occasion to employ our knowledge of reading much more frequently than a knowledge of geography. So arithmetic is more important than grammar, because we find occasion to use it in the business of life, much oftener, than we do the rules of syntax, to which we attend at school. The instructor should endeavor to divide his time so as to give to each particular subject, that degree of attention which properly belongs to it. It is manifestly wrong for him to give an undue portion of his time to some one subject, merely because he has a greater taste for it than for some other.

The *direction of studies*, will next claim your attention. The best rule I can give on this point is, to follow the order of nature. Let those subjects receive attention first, which may be most easily understood and comprehended by children—and then let others follow in the order, which common sense would dictate. All the children, placed under your instruction, will ordinarily be such

as have received some instruction in reading, and will be able to call the letters of the alphabet, and perhaps pronounce them when united in easy syllables. At least I shall suppose this in the following remarks.* When the child has acquired so much knowledge of reading as to be able to give a proper pronunciation to syllables and words, his attention should be directed to their *meaning*. Words are signs of ideas, and it is an object of high importance that a very early habit should be formed, of *knowing* their meaning. He is not able to have recourse to a dictionary, and of course it must devolve on the teacher to explain them. This should, as much as possible, be done by means of sensible objects. Some little story, in which the word occurs, may be related to the child, which will often fix the meaning permanently in his mind; or the word may be explained by its opposite.

Much attention should be given at this time to pronunciation. This will be learned mostly from the example of the teacher. His pronunciation will be theirs. Great care is necessary here because it is as easy to learn right, as wrong, at first, and when one has learned wrong, it requires much time and care first to unlearn, and then to learn anew.

Children are capable at a very early age, of understanding something of numbers. They can be taught to enumerate and to read figures, much earlier than many suppose, as has been fully proved in infant schools. They should be taught to add, subtract, multiply and divide, by the aid of corns, and other tangible or visible objects. By this process they will be able to form distinct ideas of the nature and combination of numbers.†

I would not be understood to imply, that children at a very early age will be able to comprehend the more complex operations of arithmetic, but the simple rules, are easily made intelligible, to children of four or six years.

Geography may be an early study. Having a picture

* Full directions for teaching the Alphabet &c. may be found in my *Lectures to Females on School-keeping*.

† See the concluding Lecture in *this* edition, on APPARATUS.

or map before him, the child will be able to understand what he could not without such ocular demonstration. Children are almost always pleased with maps. Hence they are interested in this study at an age when it would be impossible to engage their attention in the exercise of memory alone.

History may be an early study of children. They are commonly pleased with stories, and where the terms made use of in little histories, are such as they can comprehend, and the facts in the narrative are prominent, they will be amused and interested. It is desirable, that the geography and history first used should be of one's own town, state, or country.

After some attention has been paid to these subjects, the scholar will be prepared to attend profitably to arithmetic and geography in a more thorough manner, and to pursue those parts, which would not at first have been intelligible or interesting.

Grammar may, in its most simple parts, be early understood and rendered interesting. But the child requires judgment, to be able to apply syntactical rules to language. After some knowledge of these branches has been gained, it is not so important, what others shall follow them. It will be important, however, to have regard constantly to the probable destination of the child. To direct the preparatory studies of a merchant or mechanic, in the same manner as of a schoolmaster or physician, is not judicious. Some ground is, indeed, common to all. But particular branches may essentially benefit one which may be dispensed with by another.



LECTURE IX.

The manner of teaching will now claim your attention and is a subject of very great importance. Though I may fail of giving you the best directions, I shall en-

deavor to suggest to you some valuable thoughts, to which I ask particular attention.

In the first place, I would have you guard yourselves against supposing that your whole duty consists in enabling your scholars to acquire a knowledge of the *books*, put into their hands for the purpose of study. This will be but a part, and sometimes the least part of your duty. It is the subject, not the book, which is more important. The book is the *instrument*, which you are to teach them how to use, in order to obtain the knowledge desired. To direct and assist them in this, and to teach them to exercise their own powers, and elicit their own strength, is the principal duty of an instructor.

In teaching, let it be your first object to have every thing *understood*. In perusing any book, if the language is unintelligible, or even some of the most important words are not understood, we obtain no *distinct* ideas.

But let the thoughts be clothed in language with which we are familiar, and our attention is fixed—we are pleased and instructed; we then obtain *ideas*, and may receive some benefit.

Hardly any thing is more common, than for instructors to *presume* that their scholars understand a subject, when they do not. This error is increased by the decision of the pupil himself. 'Do you understand this?' is often asked, and he answers 'yes.' No effort is made to know whether he understands it or not. The presumption that he does, satisfies the instructor, and the benefit the child might derive, is lost. The master should interrogate the scholar, till he knows whether he understands the subject, and if it should be found that he does, there will be an additional benefit to the pupil in this very exercise of his powers in explaining it.

'I know, but cannot tell,' is a reply which has been given a thousand times, by children and youth, when I have asked a reason for rules and principles. 'Why will it prove your sum, to reject the 9s after performing an operation in one of the simple rules; and how do you know that this is a proper mode of proof?' 'I know, but cannot tell.' The scholar is *honest*. He supposes he *does* know, because he finds that the directions of his

rule will be proved correct by the operation. But still he has not a single distinct idea upon the subject.

A willingness to trust to the scholar's own opinion, has led many instructors, qualified to be useful, to fail in doing them that service which they might otherwise have done them. Take nothing on trust, but question and examine till you *know* that they understand the principles, and have correct views. When this is done, you will have performed your duty, and not till then.

2. In your teaching, use the most simple mode of illustration. If an illustration be as little understood as the thing to be illustrated, the scholar remains as ignorant as before. If even only one or two of the important words in the illustration are unintelligible, the scholar still remains ignorant. 'Will you please to tell me why I carry one for every ten?' said little Laura to her instructor. 'Yes, my dear,' said he, kindly. 'It is because numbers increase from right to left in a decimal ratio.' Laura sat and repeated it to herself two or three times, and then looked very sad. The master, as soon as he had answered, pursued his other business, and did not notice her. But she was disappointed. She understood him no better than if he had used words of another language. 'Decimal' and 'ratio' were words that might have fallen on her ear before, but if so, she understood them none the better for it. She looked in the dictionary and was disappointed again, and after some time put away her arithmetic. When asked why she did so, she replied, 'I don't like to study it, I can't understand it.'

Now the injury to little Laura was very great. She had commenced the study with interest; she had learned to answer many questions in arithmetic, and had been pleased with it. She was now using a slate, and had found the direction to carry one for every ten. This she might have understood. The master loved his scholars and wished to benefit them, but *forgot that terms perfectly plain to him might be unintelligible to the child*. From that moment, Laura disliked arithmetic, and every effort used with her, could not efface the impression, that it was a hard study, and she could not understand it.

Unimportant as this circumstance may appear to you, it made an impression on my own mind, which will not be effaced, while I am engaged in teaching youth. Indeed the importance of the last direction will be illustrated to you by a reference to your own history. You perhaps recollect many efforts to explain a thing to you, which have left you no wiser than before. Fail not then to use such language, as can be understood by the child or by the class. Be very careful lest they associate the idea of study with that of hard unintelligible words, and thus become discouraged in their attempts to learn. It is of great importance, that the objects used to illustrate, should be those, with the properties of which the pupil is acquainted. If you employ, in the way of illustration, any object, with the character of which, the scholar is unacquainted, he is not in the least assisted. But if you can seize on something that he can see, or that he can recollect, or something with which he is familiar, and then make a just comparison, by which the idea is brought distinctly to his view, he derives not only a lasting benefit, but present pleasure. For example—James came to his teacher and told him he could not understand his map. He had just begun to learn the geography of his own state. The master called him to the desk and took up a slate, and gave him a pencil, and then asked him if he could draw a picture of the school-room floor. James at once made his lines for the boundaries. ‘Now which is the east end?’ James told. ‘Which is the west?’ This he told also. ‘This is the north and that is the south.’ ‘Now,’ said the instructor, ‘we will mark them E. for east,’ &c. ‘Now in what part is my desk, James?’ ‘There,’ said the little fellow. ‘Where is the fire place?’ ‘There,’ said James. ‘Now James, make marks for the boys’ seats, and the girls’ seats.’ He did this. ‘Now make marks for the doors and windows.’ This was done. ‘Now,’ said the master, ‘James, do you think you could make a map?’ ‘No, sir,’ he replied. ‘Why yes you can, you have made one already,’ said the master. ‘This is a map of the floor. Now the map, which you said you could not understand, is nothing more than this. There is a line for

the east side, and there is another for the west side, and there is one for the north, and there is another for the south. Now these lines go round the whole state. This river is put down here, because it is in the northern part, and that river is represented there, because it is in the western. This river is drawn here because it makes the eastern boundary of the state. Now look along here, and see if you can find the name of the town in which we live.' 'O yes,' said James, 'here it is.' 'Why is it put down here?' 'Because it is in the east part of the state and touches the river,' said the child. The master asked him half a dozen similar questions, and James returned to his seat delighted. The simple illustration made every thing easy. The other scholars were as much pleased as he, and when they were dismissed, were in high spirits, saying they would make a map of their gardens, orchards, &c. when they got home.

3. My next direction is, Let it be your object to make every study as *pleasant* as possible. Nor do I conceive, that this direction implies any thing impracticable or even difficult, though the inquiry has been made, how it is possible to create a love of study in those who have no taste for it? 'I feel little hesitation in asserting, that no such scholar ever existed,' says Parkhurst, 'unless he has been brought to feel this indifference or aversion, by injudicious treatment on the part of parents or instructors. If parents or instructors love knowledge for its own sake, and always *speak* of study as a privilege and a source of pleasure, children will be prepossessed in favor of it before they begin; and if at school they receive easy lessons, and such as they can understand; if these lessons are explained to them in language adapted to their capacity, and if questions are asked which will bring other faculties of the mind as well as the memory into exercise, they will find study as pleasant as they anticipated. If teachers *expect* it to be pleasant to their scholars, they will endeavor to present the subject to them in such a light that they may find it so.' This is always an object of importance, and 'even in cases where parents counteract the impression, which the teacher wishes to make, he may, by well directed efforts, notwithstanding these

discouragements, generally meet with success, which will confirm his opinion,' that children may be brought to love learning for its own sake, and be pleased with the acquisition of knowledge. 'If the scholar is enabled to gain new ideas, or to form new combinations of those already gained,' he cannot avoid being pleased. 'Hence it is an object of primary importance' to teach them such things as 'they can understand either by their own reflections, or by the explanations and illustrations given them. What I recommend in this and in several previous directions, appears to have been achieved by Pestalozzi. Madame de Stael, in speaking of his school, says, 'It is a remarkable circumstance, that neither punishment nor reward is necessary to excite his pupils in their labors. This is perhaps the first instance, where a school of one hundred and fifty children has succeeded without having recourse to the principles of emulation or fear. How many bad feelings are spared, when every emotion of jealousy and disappointed ambition is removed from the heart, and when the scholar sees not in his companions rivals, or in his teacher a judge. Here the object is not to excel, not to succeed in a competition for superiority, but to make a progress, to advance towards an end, at which they all aim with equal integrity and sincerity of intention.'

If *one* teacher has succeeded in making every thing so pleasant, that his scholars are interested and delighted with their studies, the same end *may be*, and, indeed, it *has been* accomplished in other cases. Let it then be the endeavor of every one employed in teaching to render the lessons of his pupils pleasant. It will be done by exhibiting the importance of the study—showing its usefulness—exhibiting its connexions with business and enjoyment, and, making it plain and intelligible, by familiar illustration and explanation. This will not be done without effort and *persevering* effort; this is necessary where so much is dependent on it.

After the preceding remarks, it will be my next object to point out to you, that course in treating the different branches of study which may be best calculated to benefit those placed under your care. I may not be able

perhaps to give you the *best* opinions on this subject, but I shall venture to offer those I have formed in the course of my own reading and experience.

It should be one of your first objects to teach correct spelling. Spelling is an exercise of so much importance, that to teach it should be a part of your daily business. In order to impress the school with a just sense of its value, you should often speak of its importance, and press it upon their attention. Incorrect spelling is often the source of much mortification, and of real inconvenience. Let your *own* example be such as to excite others to regard the subject properly, and to pay that attention to it which its importance demands. If you write copies for your scholars, be very careful to avoid bad orthography in them. They will copy the *spelling* of words, as well as the form of letters. I have not unfrequently found ridiculous errors in copy books, which have been handed me for inspection, and have sometimes found shameful spelling monstrously united with very good penmanship. The following is a specimen of hundreds, which have fallen under my observation. *A goode scholar rites slow.** Now where there is such carelessness on the part of the teacher, it is not to be expected, that he should pay that attention, which is desirable to the blunders and errors of others.

There are many derivative words in very common use, which are not to be found in the spelling book or dictionary.* In order to know how to spell these, the scholar must learn such rules as will apply to them, and by impressing these rules indelibly in his memory, he will not hesitate when he wishes to write a word, that may vary in its orthography from the simple word, from which it is derived. There is also a class of words having the same pronunciation, but which differ in meaning and spelling. The importance of learning to spell these correctly, should be distinctly explained by every teacher.

A moment's reflection will be sufficient to convince every one of the great importance of this branch, and I need not dwell on it, farther than to point out one error,

* Grimshaw's 'Ladies' Lexicon and Parlor Companion,' is an exception to this remark. It is valuable.

which extensively prevails in the habits of country school-masters. It is this. In order to make the word easier to be spelled, it is given out with a pronunciation different from that used in reading or conversation. For example—the master puts out the word *immediate*. The *i* in the third syllable, has the sound of *e* in common pronunciation. Instead of sounding it as he ought, he gives the *i* a distinct long sound, in order that the scholar may know that it is not *e*. Thus, im-me-di-ate. Now this habit is very injurious to the scholar, for when he wishes to *write* the word, he will hesitate. The common sound will be on his mind, and he will be very liable to spell it wrong. Let this be a uniform rule: *Pronounce all words for a class to spell, just as you would pronounce them in reading or conversation*. That is, pronounce them right.

Reading is a subject that will claim much of your attention at school. To read with propriety and elegance is an interesting and valuable accomplishment. It should be the object of every instructor, to have his scholars attend to all the principles exhibited by the best authors. By care, he may accustom his scholars to read with a due degree of loudness, distinctness and slowness; and to regard the importance of accent, emphasis and cadence. I shall give but few directions on this subject, but ask you to consult the suggestions made to *females*, on teaching the art of reading.* The following must suffice.

1. When a class is called out to read, devote your whole attention to it. It is a great error to let them read as they please, and disregard the pauses and sense entirely. Let it be known as a regulation of the school, that when a class is reading no one has leave to ask a question, or to change his place.

2. Require every scholar to pronounce every syllable so distinctly, that you can hear and understand the words. Many instructors fail here, from the fact that they hold a book, and have their eyes on the word that the scholar is pronouncing, and understand what it is from reading it, and not from hearing it read. Hence, it may be well, to hear a class read at least once every day, without taking

* Lectures to Females on School-keeping.

a book. It will then be easily learned, how many syllables are not distinctly sounded by the young scholar. He should be required to read every sentence till he reads it right. In this way he will be made to improve more in reading a single page, than he otherwise would in reading half his book. It will be advantageous for the master to question the class on the subjects of distinctness, slowness, emphasis, &c. before the lesson is commenced.

3. Be careful to show every scholar the importance and use of the stops or points in reading, and require him to observe them. The pauses and inflections are of very great consequence. Without attention to them, no one can be a good reader. If children form a habit of neglecting them, when young, it will be very hard to correct this habit afterward. What is more disagreeable than monotony? What more unpleasant than to hear all the words of a sentence pronounced alike, or with so rapid an utterance that none are distinct? Much attention should be paid to these directions.

4. Be careful to lead the attention of your class to the character of the lesson to be read; and to make the manner and tone of voice correspond to it. To this direction, a degree of attention adequate to its importance, is seldom paid in district schools. To read a pathetic piece in the same manner as you would read one of *Æsop's Fables*—or, to read a prayer in the same tone of voice that you would one of the humorous essays of Addison, is certainly unnatural and improper. And yet in many of the schools which I have had occasion to visit, I have heard pieces of very different characters read in the same manner, and I have scarcely ever observed much attention paid to the subject. The fault lies with teachers. The directions given in books are disregarded, and the same monotony is permitted, which was probably common in the schools they attended when young. I would not say that this remark is universally true. There are exceptions, and I believe there is an increasing attention to this particular. But the remark will hold true in relation to a great part of the instructors of district schools, especially in country towns.

5. Let it be the object of every teacher, to copy na-

ture in his own reading, and then he will be sure to read with ease to himself and pleasure to his hearers. Scholars will readily copy his tones of voice and manner, and be led to form a taste for this important acquisition. In reading on a mournful or playful subject, the manner and tone of voice will correspond to it, and the sense of the writer be obtained. As far as possible, we should enter into the feelings of the writer, and utter his words very nearly as we suppose he would utter them, if he were reading his own language to us.



LECTURE X.

THE study of arithmetic will next claim your attention. It is one which may be very early commenced. Indeed as soon as the child has learned to count twenty, he may be taught to add, subtract, multiply and divide. He may thus at a very early age form distinct ideas of the 'ground rules of arithmetic.' As far as intellectual arithmetic is concerned, I would recommend the use of Mr. Colburn's excellent little work.

I shall now confine my remarks to the subject of written arithmetic.

1. Let it be a first object to lead the learner to investigate the reasons on which the rules are founded. This is a direction of great importance. If he forms the early habit of inquiring why the direction is given for each step in his operation, he will be likely to proceed understandingly from the beginning. But if he is directed to go to his rule, or to commit it to memory, and then apply it to the performance of his operation, he will probably be led to suppose, that when he has obtained a correct answer, he understands his subject. He may go through with a common treatise on arithmetic in this way, and yet not understand the reasons on which the

directions in the 'ground rules' are founded. 'I have cyphered through,' is often said by a young man, who in fact would find it very difficult to explain the reasons of the rule given for multiplication or division.

With all the attention such pay to arithmetic, they are but poorly prepared for the common business transactions of life. Many persons are aware of this, and therefore provide themselves with a 'cyphering book,' and write down the operations in that for future use. In this way much more time is spent, than would be necessary for gaining a knowledge of arithmetic, adequate to the wants of life.

When any engage in this study, whether they are beginners or not, it is proper for you to begin with the simple rules, and question them on all the principles which have led to their formation. If the pupil can give you proper answers, it is well; if not, let him confine his attention till he can. Afford him assistance if he cannot find out the principle for himself. If possible, let that assistance be given in such a way, as shall make him his own teacher. What I mean, is, ask him questions which will lead him to the right track, and will make him necessarily come to a satisfactory conclusion.

I may be better understood, perhaps, by an example. A class is called to recite the rule of multiplication.

Inst. What is multiplication?

Class. 'Multiplication teaches, having two numbers given, to find a third, which shall contain either of the given numbers, as often as the other contains a unit.'

Inst. Well, so your book says, but what does it mean? Can either of you explain it so that John, who has just commenced the rule, can understand it?

Class. [After hesitating some time.] No, sir, we cannot.

Inst. Think: cannot you use some other language which will make it more intelligible?

Class. May it not be called a short way of adding?

Inst. Yes, and that explains it much better than the long definition which you recited. Can you tell me now why it may be called short addition?

Class. Because it is the same as adding one of the

numbers as many times to itself as there are units in the other. If we wish to multiply 3 by 5 it will be the same as writing three 5 times, or five 3 times and adding them together.

Inst. Very well, now tell me why two numbers are given, and not any more, to perform the operation?

Class. If there be more than one multiplicand, there must be two answers, and if there be more than one multiplier, the multipliers will be component parts of each other, and therefore would in reality be but one.

Inst. Why do you place one under the other?

Class. To make the operation more convenient. The work might be done, if the numbers were differently placed.

The instructor may proceed to ask the following questions. Why do you begin at the right hand to multiply? Why do you multiply the whole multiplicand, with the right hand figure of the multiplier, before you multiply with the others? When you begin to multiply with the second figure, why do you put the product one place to the left of the first figure of the line above it? What is the value of the first product figure, in the second line? is it units or tens? When you have taken the third figure of the multiplier, why do you set the first figure of the product still farther to the left, and under the figure by which you multiply? What is the value of the first figure in the third line of the product? is it units, tens, or hundreds? Why do you add all the lines of the product, in order to get your answer?

How do you prove the result? How do you cast out the 9s? Why will this prove it? Will it prove it to cast out the 7s or 8s? Why not? Why do you take 9 rather than another number? Is there any other number that will prove it? Why will three answer as well as 9?

If the multiplier be 9, how can the work be shortened? Why will the placing as many cyphers at the right of the multiplicand, as you have 9s in the multiplier, and then subtracting the multiplicand once out, give the same answer as to multiply by the 9s contained in the multiplier?

Answers to all these questions will be necessary, in

order to make the rule intelligible. But many of them are those that the scholar will not, perhaps, think of, unless they be asked him by the teacher.

Let every one proceed in a similar way through every rule. And if any of the answers cannot be given by your scholars, after opportunity is afforded them to try, let your own explanation be as simple as possible.

It is a useful exercise for a pupil to form a set of questions to each rule for himself, before being examined upon it. After he has thus formed all the questions he is able, you may make such additions as you think requisite. In this way he will be led to reflect on the given rule, and will strive to understand the principles on which it is founded. He will not only gain more knowledge, but he will gain it in a way that will enable him to retain it longer, and apply it more readily, than by the common method.*

Geography is a subject, which will undoubtedly claim considerable attention in your schools. To teach it in the best way is desirable, and though I may not adduce any new thoughts on the subject, I still wish to call your attention to it a moment.

The mode generally pursued is to present a child with a map of the world; to teach him its general divisions, and how to distinguish them on the map, bound them, &c. This mode has been approved by most instructors, but I am willing to confess, it has appeared to me the very opposite of the course, that nature would dictate. Why should we attempt to teach a child what he cannot comprehend? Why should he learn the names of continents, islands, oceans, seas and lakes, rivers and mountains, many thousands of miles distant, before he is taught the geography of his own town, county, state, and country?

But a want of suitable works on this subject will render it impossible to adopt a course such as I shall recommend, except in a few states.†

* See Introduction to the Arithmetical Manual by the Author of these Lectures.

† Works have been published containing the geography of several of the States, designed for the benefit of children.

Where it is practicable, let the child be taught something of the geography of his own neighborhood and especially of his own state, before he commences the study of it, in a more extended manner. Let him be taught the boundaries of his own town; the names and situation of its mountains, rivers, ponds, and other interesting particulars. Then the same things may be taught him of the adjoining towns, the county and state. By this mode, he will be led to form some ideas of distance and the size of places. He will be prepared to learn the same things in regard to other states, and his country and continent. From his own he may pass to other countries and continents, until the features of the world are in succession brought distinctly to his view.

As the above course would be a novelty in many places at the present time, I shall not dwell upon it, but give few general directions.

1. Endeavor to have the outlines, the more general parts in this study, very thoroughly acquired. These should always be distinguished from the subjects in detail. They will be a guide to other knowledge, and will without doubt be better remembered, than if associated with a multiplicity of facts in detail.

2. Prominent facts in geography may be learned in such a way as to be remembered with greater ease. As far as practicable, let this be done. The mode pursued by Mr. Woodbridge, may be adopted even if it should not be convenient to use his works. By being furnished with the works yourselves, you may use them so as to benefit a class furnished with some other.

3. Make it an object to exhibit the facilities of obtaining the necessities and conveniences of life, furnished by different climates and countries, also the inconveniences and privations peculiar to any section of the world, on which the lesson of the class may be. This is recommended for the purpose of comparison with our own happy land, and for showing the general providence of God, which has so constituted things, that one part of the world is dependent on another for some of the conveniences of life; also, for exhibiting the fact, that no part of the world is unprovided with the means of promoting

human happiness. To illustrate : where the soil is of the best quality, we seldom find mines of the rich or useful metals. Where these are found, the soil is often such, that agriculture cannot be employed as a source of wealth. The most productive regions of the earth are often visited with dreadful storms and tempests. Troublesome insects, poisonous serpents, and the most ferocious beasts annoy the inhabitants of some parts, where otherwise a residence might almost be compared to one in the Elysian fields.

Scholars will always be interested by remarks on subjects of this kind, and not only so, they will derive lasting benefit from them.

Accustom your scholars to draw maps on slates, from recollection. If they know this will be required of them, they will examine the situation of places, mountains, rivers, &c. with much more attention than otherwise, and will probably retain the knowledge which they acquire, much better than if not requested to attend to this exercise. The instructor, at the close of the recitation, should examine the slates, and point out the deficiencies or errors. The *outline maps* in the improved Atlas, accompanying Morse's Geography, may be used with great advantage.

English Grammar is a study important to all, and is one which you will be expected to teach. The modes pursued by instructors are so various, and the views entertained by writers so different, that we are very far from having arrived at any uniform system. Unquestionably each author supposes his own work complete or nearly so. Some authors have written much better than others, but while there is such a diversity, I shall not select any one on which to apply the few directions for teaching, which I propose to give you.

To say that the mode of teaching grammar, most usual in district schools requires correction, is saying merely what is proved by the fact, that it is usually considered dry and uninteresting by a great majority who attend to it ; and of course very little advancement is made in it. The more usual method is to put a book into the hand of the scholar, and require him to commit certain parts of

it to memory, and, when this is done, he is called upon to parse sentences and apply the rules of syntax. Parsing is continued year after year, without much attention to any thing but deciding on the parts of speech, and applying rules. When he is able to tell the part of speech at sight, and refer to rules applicable to the several words, he is often called a good grammarian, and is not unfrequently considered qualified to be an instructor of others. But after all, it may be doubted whether he is better acquainted with grammar, than some have been, who have never studied the rules of syntax. That this mode occupies much time, to little profit, I think must be conceded by all. While I make this remark I wish not to be considered as a convert to the doctrine of those masters who have professed the ability to teach grammar in a month, or even half of that time. The call for reform in teaching this branch is loud. Much time is spent, to very little purpose, both in common schools and academies.

If a better mode of teaching than the following can be adopted, I would advise you to pursue it. If you are inclined to judge favorably of the directions I shall give, it will probably be found by you, that the system contains one advantage, at least; that of making the study pleasing. Among a very large number with whom I have pursued it, I have seldom found any, who complained that grammar was unpleasant or dry.

1. Let it be an object to explain to your scholars what grammar is, and the importance of understanding the nature of their own language. This must lead them to see that in attending to this study, they are not learning that which is useless or unnecessary. They will be made acquainted with its usefulness by familiar illustration, and when this is accomplished, they will commence the study with far more interest than otherwise. The exact meaning of the four subjects, on which it treats, should be fully explained. The child often has not the most distant idea, that while he is learning to spell words, he is learning grammar. Etymology is often unintelligible; but show him how words are derived from each other, and how the part of speech is effected by varying the

word, and he will become interested. To illustrate:—Take the word *man*, and show him how many words come from it, or require him to tell all the words which he can recollect, and then explain the meaning which each has, and why they are classed with different parts of speech; as, *man*, a noun; to *man*, a verb; *manning*, a participle; *manful*, an adjective; *manfully*, an adverb; and *manliness*, another noun. By an exercise of this kind he will be pleased, and will be obtaining the meaning of many words, which he otherwise would not learn.

After he has formed the habit of distinguishing the derivative from the primitive, the scholar may be told that this, as well as spelling, is a part of grammar.

2. When it becomes proper to have a scholar begin the grammar or text book, let him first learn the definition of the most common parts of speech, as, the noun, pronoun and verb.* Then let him take a sentence and select all the nouns in it, and tell why they are nouns,—all the pronouns, and tell why they are pronouns;—and all the verbs, and tell why they are verbs. The next lesson may be to learn the different kinds of nouns, and articles, and what belongs to each, and then he should select the nouns in a sentence, and tell why they are nouns; what kind and why—what number and why—what gender and why—what person and why; also, the articles, and tell why they are articles, what kind, and why of that kind. Let the scholar proceed in this way through the pronoun and through the verb, and then learn the other parts of speech. He should then be taught to parse all the words of a sentence in course, and tell what each word is, and give his reason for every thing he says about it. In this way he will learn understandingly, and will be able to see why those definitions and rules have been given, which he has been called upon to commit to memory.

After he can demonstrate easily, he may be directed to commit to memory some of the most important rules of syntax, and to apply them to the language which he parses. He should be asked when he says 'the nomina-

* The reader is referred to the Grammatical Assistant, Second Edition by the Author, for a full account of this mode of teaching.

tive case governs a verb,' or a 'verb agrees with its nominative case,' how the rule applies to the phrase in question, and on what principle it is founded? and, though he may not be able to give an answer, yet, by having been asked the question, he will be more likely to recollect the explanation which you may give, and be able to repeat it when you ask him again.

A mode like the above, pursued through the whole course of grammar, will leave nothing dark to the mind of the scholar. He will understand as fast as he proceeds, and will find nothing hard.

3. When the rules of syntax are acquired and he can apply them with facility, he will be prepared to analyze sentences, and should be taught to distinguish between a sentence and phrase—a simple and compound sentence, and also to know what are the principal parts of a sentence, as, the subject, attribute and object.

The exercise of showing how words are derived one from another should be continued, and the pupil be accustomed to point out the different parts of speech, which may come from a single word. He will, by this, be able to see the dependence of one word upon another, and learn to discriminate the character of each.

In this connexion I would recommend giving him sentences, in which there is some grammatical error, for him to detect, and to give his reason for thinking it an error. This exercise is very important, as it will lead him to guard against errors in the formation of sentences, and will help him to apply the knowledge which he has acquired, to practical purposes. In selecting sentences for this purpose, it will be well to take them from the conversation of the scholar himself, or such language in common use, as is ungrammatical. This will lead him to examine his own language by the rules which he has learned, and enable him to detect his own errors.

It will be expected that you should instruct your scholars in Penmanship. This is a very necessary accomplishment, but it would be better, if it could be taught in a school, where it should be the only branch. Yet long custom has placed it among the requisitions of a common school. It is not possible, I think, at present, to

obviate this inconvenience, and the only inquiry is, how we may make it the least injurious to other branches of study, and secure the greatest improvement therein.

The result of my own experience has been, that three quarters of an hour, devoted once a day exclusively to this exercise, is better than a longer period, and is the least likely to interfere with other studies. The following are all the directions for which I have time.

1. Prepare all the books for writing at your own room, and furnish the copies which will be necessary for the day. If any books are not ruled for writing, I would recommend to the instructor to do it himself, when he prepares the copies. This will save much time to the school, and prevent much disturbance from the noise of borrowing rules, or frequent removals to get and use them. The copies ought to be prepared before you come into school, in order to have your whole time when there, to devote to other objects.

When the hour appointed for writing arrives, let every thing else be dropped by those who are to write, let them take their books and pens, and attend only to their writing.

2. While the scholars are writing, devote your whole attention to them. See that every one sits in an easy and proper posture. Attend to the manner in which every pen is held, and be careful that all write slowly. The master should go from scholar to scholar, and give directions, as he may find them necessary. If the house is properly constructed, he will be able to go to every scholar in the class once in two or three, or at most, in five minutes, and will be able to direct, in regard to the writing of every line—to point out errors and defects to be avoided. The progress of the pupil will depend very much upon the interest he is made to feel in the subject. Without attention, no progress of importance can be made.

3. When the time for writing has expired, let all the pens be cleaned at once, and the books returned. If scholars are permitted to continue writing, after the attention of the instructor is turned to other exercises of the school, they will often write carelessly, and make no

improvement. When *one* ceases, *all* should cease, and direct their attention to other things.

By pursuing a course like the above, there will be very little loss of time, and very little danger of the formation of careless habits. But if scholars are permitted to call for copies when they please, and to write as much and as carelessly as they please, they will greatly disturb the course of the school, and probably contract habits which will be broken up with difficulty; they will waste paper and time, and make very little progress either in writing or in their other studies.

4. In preparing copies, it is important to have a system. The easiest parts of letters should be first made, and a regular course of lessons given. Unless some system is adopted, it will be impossible for the teacher to be uniform with himself. He will be liable to neglect some letters, while others are very frequently used in the copies. Every one who pretends to teach without following some system, will fail of teaching well.

I conclude this Lecture, with a few remarks on teaching History.* This is a study which ought to be pursued

* The following remarks on this point are from the Journal of Education, and better than any that I have seen.

'The teacher's first duty, on this plan is to make himself familiar with all the details of the history of the city, town, or village in which he teaches, and to take particular notice of every spot or object which is linked with an historical association,—with the occurrence of any remarkable event. The second step in this practical method of teaching, is, to carry the young learners to as many as possible of these places or objects, and to fasten on the youthful mind a correct and abiding impression of them, as connected with the event which gives them their celebrity or interest. Here are several great points gained :—the health of the pupils is benefitted by the fresh open air, and the invigorating exercise of walking;—the corporeal effort and enjoyment produce an active, and excited, and happy state of mind;—every thing wears the aspect of reality, and of nature, and of life,—curiosity is excited to the highest pitch, and receives the amplest gratification;—from the living voice of the teacher, the ear drinks in instruction with delight, in the scene of the strange, or romantic, or glorious action which has left its indelible impress on the spot;—the teacher too loses the character of the task-master, and becomes the living and venerated oracle of his young circle of listeners, he becomes one of their sources of pleasure and is loved accordingly. These results are brilliant; but they are not imaginary: they are those which took place in the early lessons received in childhood by the individual who writes this article, and which he has had the happiness of seeing realized in the young listeners to his own words.

'Here a person who is unacquainted with this mode of instruction may

in all your schools, at least so far as relates to the history of our own country. Every teacher should speak of it as a necessary study, and as one which will be very pleasant. Though there is no text-book, which seems to me exactly fitted for common schools, yet there are many that contain valuable information, and by selecting subjects from them of the most interest, and making these plain to the understanding of the scholar, by such illustration as the nature of them will admit, the children will be highly interested.

I would recommend to you to commence with a class, by giving them several lectures on the history of their own town or state, or the places where they are most acquainted. Then lessons from books in regard to particular events, which have taken place. Such should be selected as have been connected in an eminent degree with the welfare of the country. When subjects are given them, instead of requiring them to take all the events in their connexion, the class will be more likely to engage with interest, and to retain what they learn. If these lessons are given, following the order of time in which the incidents occurred, a connected history of the most prominent events will be obtained, and each general subject will remain firmly fixed in the mind.

To illustrate more fully what I mean.—After a few general subjects, such as may regard the history of the town, neighborhood or state, I would recommend that

start an objection. But what if there is no high, romantic, or kindling interest in the scene where you teach ! The simple answer is, it is not necessary that there should be. The interesting details of humble adventure, the narrative of domestic life, the tale of the early settlers, all of which have a poetic charm for the young, will serve the same purpose, will enkindle curiosity, secure attention, and convert the study of history, from a task or a book-dream, into a pleasing reality. Another objection may be that, with young pupils, this method of instruction is necessarily circumscribed ;—they cannot walk or travel so far as to embrace a very wide circle of classical or historic ground. Granted : still, every village has the little story of its early settlement, and its spots or objects noted for something which took place in days gone by ; and should there be but one such spot or object, it will serve, to begin with, to give the study of history the aspect of reality. For every event read in a wider circle of historical narrative, will by association be made to bear a resemblance to this. The young pupil will be made to realize that such things *were*.

‘ After such a beginning, the teacher transfers as far as he can, the same method to the study of the history of the country or state in which his pupils reside, and afterwards to that of their native country in general.’

the lessons be given out in a manner somewhat like the following.—‘You may take your histories and learn, so that you can relate to me, the most important particulars relative to the first discovery of the country. I shall ask you these questions:—Who discovered America? From what country was he? How many ships had he? What happened on the voyage? After his men had grown disaffected how long did Columbus persuade them to sail? What happened during that time? What did Columbus do when he arrived at the shore? What name did he give to the place? Whom did he find there? What was it that interested very much the attention of his men? What did the natives think of Columbus and his crew? What happened when they were on their homeward passage? How were they received? &c.’ The next subject may be the first settlement of Jamestown; then, that of New England; the next, the history of the settlement of New-York, and of its being taken by the English. ‘Now,’ you may say to them, ‘I wish you to tell me for your next lesson, about the contest between the Colonies and England, and what was the consequence?—Afterwards, the particulars of the battle of Lexington, then, that of Bunker Hill, &c.’

By proceeding in this way, and directing the pupil to fix his mind on but one subject, for each lesson, he will be able to understand his lesson fully, and will read attentively every thing that regards the subject on which he is to be examined. I am confident that two objects will be secured by this mode, which are not gained as well by putting a book into the hands of a scholar and requiring him to learn the whole: viz, He will be better pleased, and will gain a more distinct knowledge of the most interesting facts. I would not say positively that the mode I have recommended is the best; but it has succeeded better than any I have known adopted in our schools. If the members of a class have different books, it will not be very material, as each author treats of all the most interesting facts in history.*

* The First Book of History by Peter Parley is finely adapted to the mode recommended above.

LECTURE XI.

In the preceding Lectures, I have remarked on the studies usually required in district schools. But I am not satisfied that these should be the only subjects introduced into these important institutions. In this lecture, I shall speak of some other branches which ought to be pursued, and in conclusion, remark on improving all the opportunities, which may occasionally be offered of making salutary impressions on the minds of scholars. Among the subjects that should receive attention besides those already mentioned, *composition* is pre-eminent. 'That which gives to any branch of study its greatest value, is its practical utility.' If this sentiment be just, composition should never be neglected. Every one who can write, has occasion to compose letters on business or friendship, and in some way or other, to express his thoughts on paper more or less frequently. To neglect, while acquiring an education for common business, some things which are as important as others which receive *particular* attention, is not the dictate of reason. But this consideration is not the only evidence that this subject claims attention. Arranging our ideas in sentences, and combining those sentences so as to express a continued train of thought, is one of the best means of making the knowledge, which we gain, practical. Perhaps hardly any exercise is a better discipline of the mind than the writing of composition. It is the application of knowledge to the business of life. Without such application, much that is acquired will soon be lost, and if not lost, of what value can it be to its possessor? Of what use to the farmer were all the theory that might be obtained, if he never applied his knowledge to his business? When composition is neglected in district schools, it becomes a very burdensome exercise to such as may afterwards attend a higher school or an academy. Many have I seen weep, because this was then made a requisite.

tion for the first time. 'I was never called upon to write before, and now it seems to me that I cannot,' has been said to me by many. 'I wish I had been required to write when I attended the district school, and now it would not be such a task.'

The following directions may be of service to you on this subject.

1. Labor to impress the minds of the school with a sense of its great importance. This may be done by representing the many situations in which they would highly value the art of expressing their thoughts on paper—the interest they will feel in being able to compose a letter to a friend in handsome style—the inconvenience they must often suffer, if they neglect this study until obliged to write and expose their ignorance, or have to make application to others to do that, for them which they ought to be able to do for themselves. All this may be impressed upon their minds by means of familiar illustrations.

2. It has been found profitable to commence with young scholars, by giving them a number of words, and requiring them to write a sentence, in which one or more should be used. The first words may be nouns, the next adjectives—the next pronouns, &c. Give the child a slip of paper with the direction and words, as for instance, the following—Write sentences, and use one of the following words in each. Man, gold, stars, lines, eagerness, play, home, garden. Compositions should afterwards embrace a variety of other single words or of words compounded.

The object of this course is to make the task easy—to have the invention of the scholar brought into vigorous exercise—and to have him excited to learn the exact meaning of words. It is conceived that by such a mode all these objects are gained, in a more or less important degree.

3. When the scholars are sufficiently exercised in this kind of composition, it may be useful to read a story, and then let them relate as much of it as they can, in their own words. This enables them to see the importance of paying close attention to what they hear, and of fix-

ing the most prominent ideas, so as to treasure them up. But as they will not be likely to retain any full sentence, it leads them to the exercise of arranging ideas in sentences, nearly as much as writing an original composition. They will not be discouraged on account of not knowing what to write, and will probably be amused and pleased with the exercise.

4. General subjects may afterwards be given them on which to write. These should be those with which they are familiar, or may become so by reading.

It is always better to *give* subjects than to let the pupil *select* for himself; for he will often choose without judgment, and is frequently unable to decide on any one. He will often select the hardest subjects, thinking them the easiest. Of this kind, are such as the following; friendship, love, hope, spring, summer, autumn, winter, youth, &c.

In selecting subjects it is very important they should be such as will benefit the scholars in a moral point of view, or in supplying rules and precepts for the transactions of life. If a young person can be excited to a proper course of reflection on the influence which different habits will have upon his happiness and usefulness, he will be much more likely to form correct ones, than he would without such reflections. It is therefore of very great importance to lead the young to such reflections as shall be of the greatest benefit in the formation of correct habits. Such questions as the following, when given, as subjects of composition, have been found very useful. What four things ought the young to seek first, in order to promote their happiness? What six habits may I form while young, that will secure to me the greatest personal enjoyment, and respectability? By the formation of what five habits can I do the most good to my fellow-creatures? By what five habits can I most injure society? Describe the character of such persons or families as you would wish for your neighbors. Must the drunkard be an unhappy man? if so, why? Do you believe the thief, liar, &c. can be happy? if not, why?

Questions on subjects of this kind may be multiplied and varied according to the judgment of the teacher, and

may be rendered easier or harder according to the ability of the class. The scholars thus, not only derive satisfaction from the easy accomplishment of their tasks, but are excited to reflect, and to make up their opinions on subjects very important to them, while forming habits and characters for life.

5. Recommend to your pupils to correspond with each other by letters—to ask each other questions to be answered in writing, also to write down their own reflections for their own private use.

The effect of this course will unquestionably be salutary. They will not only be excited to a cultivation of the social affections, but will undoubtedly be much advanced in the art of composition. This knowledge, however, will not long be retained without practice. The necessity of this should be constantly urged. Every thing, which has a tendency to call forth their own powers of mind, is important, and will be productive of good.

After composition, or in connexion with it, it is highly important, that you should lead the scholars to become interested in the subject of moral philosophy. It may not indeed be practicable in some, perhaps a majority of schools, to introduce the regular study of this branch, but you may make your scholars acquainted with some of its important principles, and teach them to examine the reasons of moral distinctions. You may direct them to examine the character of the things they approve, and of those they disapprove; why some things please and others displease them. They may be taught that in *all* there is implanted a moral sentiment, and this has a material influence on human happiness. You may inform them what feelings and what actions are virtuous and what are vicious by referring them to the great rule of duty, as presented in the law of God.

It is important for every one to have some acquaintance with some of the *first principles* of Natural Philosophy and Chemistry. With the *results* of these principles every one is daily acquainted. But of the principles which produce these results multitudes are totally ignorant.

They are of course unable to apply these principles to the practical purposes of life. The production of some of the most common phenomena is often as mysterious to them, as the most abstruse principles of science. Now it certainly would add to their happiness, and often to their success in life, if many of these phenomena were explained to them. Every child knows that water will rise in a pump, but why or how it gets up is often a mystery to him—he knows that wood, when put upon the fire will burn, and that a stone will not, but why one should burn rather than the other he cannot tell. He knows he can raise a weight by a lever, which, without it, would resist his strength, but why he gains power he does not know. He sees one piece of land productive and another barren, but what should occasion the difference is, not unfrequently, a mystery.

Now, what I wish on your part is, that some of these principles should be familiarly explained, for the purpose of correcting wrong ideas and leading scholars to attend to principles of daily interest and occurrence. This you ought to be able to do.

In regard to these and other subjects on which you may have opportunity to remark, let it be your undeviating rule to impart all the knowledge within your power.

I wish to add a direction here, for which I have found no better place in these Lectures; viz. *study to seize on and improve favorable moments to impart valuable instruction, or important practical knowledge.*

There are some seasons when impressions may be made on the minds of the young, much more readily than at others. The attention is awake, the mind becomes aroused and impressions then made will be more lasting, than when the mind is not excited. Such seasons should be regarded as a seed-time, which if improved by the teacher, may be the means of producing very important fruits.

I shall be best understood, by examples. An eclipse occurred during the hours of the school. The darkness occasioned a suspension of labor for a season. After permitting the scholars to go and look at it, and at the

objects around shrouded in gloom, the teacher returned with them to the school-room, and addressed them in the following manner.

‘You have seen,’ said he, ‘a most interesting sight to-day, and one which may lead you to some profitable reflections. The moon is a planet very small when compared with the earth, or sun, and yet by being near us, and coming between us and the sun, has obscured that light which is so cheerful and necessary. I wish to turn your thoughts for a moment to the interesting nature of the study of astronomy, by which the motions of the heavenly bodies may be perfectly known, and their size and distance determined with certainty. I wish you to know also, the importance of this science to us. If astronomers had not been able to tell us of this eclipse and had not we expected it to-day, how great must have been our terror! We might have been as much frightened as some of the ancients are said to have been at similar appearances. But now we look upon it with the utmost delight, as a rare exhibition of the effect of planetary motion. Had you seen an astronomer calculating this eclipse five years ago, you might have said he was not surely doing any thing to benefit you; but you now see how much terror and fear he has saved you, by telling you beforehand of the sublime spectacle of to-day. All the art, which *he* had, is what *you* may easily acquire, by attending to the study of astronomy. Who is there that would not delight in a study so sublime and important? He who first learned that this eclipse would happen to-day, was once a little child, and knew no more, than the most ignorant of you. You may, like him, become learned and wise. By resolutely and faithfully pursuing your studies you may be able to understand all, that others know of astronomy, or any other of the sciences which man has acquired. But he, among you, who is unwilling to persevere in obtaining knowledge, must continue to be ignorant of that which others know. Now who of you will choose to be ignorant, and who of you will endeavor to be wise? I shall know your individual determinations, by observing who of you are, hereafter, faithful in improving your time, and who among you

choose play and ignorance, in preference to application and wisdom.'

Take another example ; one of actual occurrence. It was a chilly day of winter, and we were all seated in a comfortable school-room. A man of most wretched appearance was seen passing by, drawing a hand-sled, on which were several bundles of woollen rags, the remnants of garments worn till they could be of no further use. He was clad in those but little better, and was apparently so weak as to be scarcely able to draw his sled. Some looked out of the window and began to laugh. The instructor saw him, and remarked, 'you may all rise up and see that wretched man passing by.' All did so, and nearly all were diverted to laughter. After all had seen him, the master told them they might take their seats, and then remarked : 'I was willing you should look at that man, but possibly my object was very different from yours, as I see the effect on your feelings was very different from what was produced on mine. That miserable man, you at once perceive, is crazy. He has bundles of rags on his sled, which, perhaps, he values, though they can be of no service to him. You perceived he looked pale and emaciated ; he was so weak as scarcely to be able to draw his load. He is very poorly shielded from the cold of winter, and will very probably perish in the snow. Now tell me, my scholars, does this man excite your laughter ? He was once a school-boy ; sprightly and active as any of you ; his return from school was welcomed by joyful parents, and his presence gave pleasure to the youthful throng, who met each other in a winter evening for merriment and sport. Look at him now, and can you sport with him, who has lost his reason, and, in losing that, has lost all ? Should I point to one of you, and be able by looking down into future years, to say to the rest, your associate here will hereafter be insane and roam around a wretched maniac, would you not rather weep than laugh ? You saw me affected when I began to speak—I will tell you why.—I once had a friend.—He was dear to me as a brother ; he was every thing I could wish in a friend. The character of his

mind was such, as raised in his friends high expectations. I have indeed, seldom, if ever seen his equal. He could grasp any subject, and what others found difficult, only served as amusement for him. I have many of his letters which would not disgrace any well educated man, although written by him, when he was a school-boy. I expected to see him taking a lead in the affairs of men, and that his opinions would be quoted by others. I saw him after an absence of two years—where, do you ask ? it was in a cage, and even then he was chained ! He was a maniac of the most decided character. The moment he saw me, he seized my hand, with wild joy, and for a while refused to release it. He had in his madness worn the skin from his own, and when I freed myself, my hand was reddened by his blood. For years, he has wandered about, when it was safe to liberate him. But he is now, and he always will be a miserable maniac.

‘I have known sorrow—have seen friends die that were as near as friends could be ; but the hour that I sat by the confined and crazy Bernet, *was an hour of the greatest anguish I ever knew.*

Remember, my pupils, from what has passed this hour, to render unfeigned thanks to God, for continuing your reason hitherto, and if ever again you are disposed to laugh, when a crazy man passes, remember what *may be* your own condition hereafter.’

Many occasions will occur, when you may make salutary and lasting impressions on the minds of those placed under your instruction. Seize these precious occasions, and improve them with a high regard to the best interest of your pupils. In all your intercourse with scholars, it is incumbent on you to make use of every means not only to promote their present welfare, but to lay the foundation of those habits of thinking and acting, which will promote their greatest happiness hereafter. By keeping this constantly in mind, you may be the occasion of lasting benefit to them, and have the satisfaction of reflecting that you have done your duty. If you fail of doing your duty faithfully, conscience will upbraid you, whether others do or not.

LECTURE XII.

I HAVE hitherto said but little to you upon the proper method of exciting the attention of scholars to their studies. I now call attention to it.

In the sentiments advanced, you will probably observe a wide difference from those that may have been exhibited to you, by instructors heretofore. I am persuaded however, you will give them an attentive examination, before you judge them unworthy of attention. If this is done I have no fear of the results.

What are proper inducements to be made use of, in gaining the attention of scholars, and leading them to improve their opportunities for acquiring knowledge?

In answering this question, it must, I think be conceded, that those inducements should be used, which will lead to the happiest result, and not be attended with particular or general evil; and those methods of excitement are censurable, which are attended with evils greater than the amount of good they are intended to effect. That some of this character are often used, I am convinced by observation. The character of the motives in question, will here be presented to your attention.

1. Are the principles of emulation and ambition safely employed for the purpose of excitement? In order to answer this question, we must examine the character and influence of both. 'The meaning of emulation,' says Parkhurst,* 'is a desire to excel, for the sake of the gratification of being superior to others.' This gratification includes both the pleasure of reflecting on our own superiority, and also that of seeing and thinking that this superiority is known to our companions and the world. The votary of emulation loves to look down upon others; and the greater the number he sees below him, of those who were once his equals or superiors, the more exquisite is the gratification he feels. He is will-

* Moral Philosophy, p. 149.

ing that others should stand high, if he can stand still higher, but, if he must stand low, he wishes others to stand still lower. This principle of action seems sometimes to become so strong, as to swallow up all others. Of this a striking instance is offered in the language which Milton ascribes to Satan :

‘Better to reign in Hell, than serve in Heaven.’

‘He who is actuated by a principle of emulation, chooses to obtain a superiority to others, rather by elevating himself, than by depressing them : First, because he will in this way, not only become superior to his competitors, but also to others at a greater distance, and will thus hold a more elevated station in the view of the world ; and, secondly, because he will gain more applause and admiration, if he raises himself by fair means, than if he retards or sinks others, in order to get above them.

‘The word *ambition* is frequently synonymous with emulation ; but it is also used in a sense in which emulation is not. The latter term is confined chiefly in its application to children and youth, while ambition is used chiefly to denote the operation of the same principles in men, especially those who signalize themselves in a military and political capacity. Emulation has respect chiefly to rivals near at hand ; ambition seeks a superiority which has no limits. Emulation seeks to excel in things, chiefly, which are of a personal nature ; as in bodily strength and agility, or in mental attainments and powers. Ambition, besides seeking to excel others in the same endowments, exercised on a larger scale, also seeks to exceed them in grandeur, wealth and fame. The *principle* in all these cases is the same. It is a desire of superiority for the sake of the gratification and personal advantage it affords.’

I know that the word emulation is not always used in the sense given to it by the author quoted ; but, still I am unable to disprove the general correctness of his definition. We sometimes hear the expressions, ‘virtuous ambition,’ ‘just ambition,’ ‘proper ambition,’ &c. The word is sometimes used to express an ardent desire

after an object, without reference to the means, or to rivalry and competition. 'Thus a child who studies alone is said to be ambitious to learn, meaning merely that he is very anxious to learn and to acquire knowledge. Thus a man sometimes says it is his 'highest ambition,' to please another, meaning that he has a *very strong desire* to please another and to gain his approbation. In this case ambition is totally distinct from emulation. I am not certain, however, that this use of the word is found in any good writer.'

You will understand *me* to use the words 'emulation and ambition, as denoting the same principle.' In order more fully to answer the question, whether it is proper to employ the principle of emulation in exciting attention to study,—it will be necessary to consider with what it is *connected*,—and also, from what it is *distinct*.

1. It is very evident that it is intimately associated with both pride and vanity. Here the author before quoted, speaks my own sentiments. 'Pride is the thinking of ourselves more highly than we ought to think.' Emulation, by leading a person to think frequently of his own attainments and excellencies, cherishes pride. Vanity is a desire of admiration, and this is an essential ingredient of emulation. The votary of emulation usually receives his chief pleasure from being admired and commended. Here and there an individual may be satisfied with a proud consciousness of a superiority; but there are few who would desire any great superiority to others, unless their superiority were known and noticed.

2. 'Emulation is intimately connected with hatred and envy.' 'Plato makes emulation the daughter of envy;' but I would rather say, she is the *mother* of envy, since it appears to be a desire to possess the superiority and advantages which we see another possess, that leads us to envy him these advantages. Envy appears not to be a simple principle, but compounded of a desire to deprive some other of a good which he possesses, because we do not possess the same ourselves, and hatred of that other, because he enjoys something which we do not. The connexion between emulation and envy is, therefore, that of cause and effect. Emulation if unsuccessful

ful always produces envy;* and of course hatred, that being an essential ingredient of envy. Sometimes the envy that is produced by unsuccessful competition, is small in degree and transient in duration, being overcome by other principles; and sometimes it rises into anger and revenge, or settles into inveterate hatred and malice. And any one who has made use of emulation in the education of children, must have had opportunity to notice these unhappy effects.'

Emulation is entirely distinct from some other principles, which are virtuous, or at least innocent, with which it is sometimes compounded.

1. 'It is distinct from a desire to make great attainments in virtue and knowledge. A person may desire knowledge and make great efforts to attain it, because he loves it; because every new idea which the mind acquires is a source of pleasure; and because he derives a satisfaction from the exercise of his mental faculties in acquiring ideas, and in afterwards recollecting and comparing them. Again, he may desire knowledge for the sake of becoming more useful in the world, of promoting the happiness of others in a greater degree. This is a virtuous motive. In the same manner he may desire any virtuous endowment whatever of body or mind, not because it will render him superior to others, but because it is valuable in itself, and may promote his own good or that of the public.

2. 'Emulation is also distinct from a comparison of ourselves with others, for the sake of judging more correctly what progress we have made in knowledge and improvement. If emulation exists, a comparison of ourselves with others is sure to fan the flame, and if it does not yet exist, such a comparison is likely to enkindle it. But this comparison is not emulation itself, and may be made without exciting it. Suppose that a youth is pursuing his studies, actuated by a desire to do good. He observes that he makes greater progress than his fellows. This gives him pleasure, not because he excels,

* This has been denied by one teacher of some reputation. But I must think him in an error.

but because his prospect of being useful in the world is brightened. If, however, he believes their object the same as his own, and reflects that their inferiority in talents and learning will render them less useful than they might otherwise be, this reflection will give him more pain than he will derive pleasure, from the prospect of his own superior usefulness. But after all, a frequent comparison of our own talents and attainments with those of others, is a dangerous experiment: and a disposition, frequently to make it, is almost a sure sign of a spirit of emulation.

3. Emulation is distinct from a desire to do much good in the world. Distinguished activity to do good, let it proceed from one in a station ever so high, *may* spring from the purest benevolence, and is therefore no evidence of a spirit of emulation, or an ambitious principle. A man who thus distinguishes himself is not to be called ambitious, unless he appears fond of being known to be eminently useful, and gives evidence of the love of fame and applause.

4. 'Emulation is distinct from a desire to imitate the virtuous deeds of another, or to resemble him in virtuous character. Virtue appears more amiable, exhibited in a living character, when its happy fruits are actually *seen*, than it can appear, when viewed in the abstract. Whoever loves virtue, therefore, will feel a stronger desire to possess and practise it, in proportion as his perceptions of its excellence are more distinct and lively.* A desire to imitate the wise and good is easily distinguished from emulation, because it involves no desire of superiority. There is an instance in scripture where this desire to imitate the virtues of another, is spoken of under the name of emulation. But in this place, Rom. xi. 14, the term is evidently used in a good sense, for it was Paul's object to persuade the Jews to imitate the Gentiles by believing in Christ. The appropriate use of the word may be seen in Gal. v. 20, where it is classed with 'hatred variance, wrath, strife, envyings, murders.' &c. its common associates.'

* See Kame's Elements of Criticism, vol. i. p: 55.

5. 'Emulation is distinct from the desire of having a good name and enjoying the approbation of the wise and good. A good name is to be desired for the sake of increasing our influence and usefulness in the world. The approbation of the wise and virtuous is to be desired for the same reason, and also because it assures us of the friendly regard of those whose approbation we enjoy. There is an innocent and lively pleasure in being beloved by those we love; and some degree of this pleasure is felt, when we learn that we have gained the approbation of good men, even though we have no personal acquaintance with them. This is totally distinct from the love of praise and the desire of admiration and applause.'

Such being the character of emulation, the conclusion must be obvious, that *its tendency is injurious*. 'The encouragement of emulation, cannot fail to strengthen the selfish principles of our nature. That all selfish and malevolent principles have a hurtful tendency is evident.

'Instead of having a good effect, emulation has an injurious one, on the acquisition of knowledge, and the improvement of the mind. In order to have a scholar understand and remember what he learns, it is necessary for him to love learning for its own sake. And he who studies diligently, because he derives pleasure from it, will not while studying think of any other motive. The constant pleasure he derives from the exercise of his mental faculties and the acquisition of new ideas, is a stimulus that makes him diligent and persevering, and impresses on his memory, that which he learns. But emulation affords a motive entirely different from this. This pleasure is the *reward* to which he looks forward as the fruit of his application. Just so far then as the mind dwells on this subject, it is withdrawn from its present employment. And just so far as the desire of excelling others has a place in the breast, it excludes the love of study for its own sake. If the scholar, while studying is constantly calculating how far he has got, and how far he can get, and anticipating a triumph over his rivals, or fearing that they will triumph over him, it is next to impossible that he should get his lesson *well*, or remember

it *long*. He exercises his memory while studying in order to recite as much as possible, but does not bring his judgment or discrimination into exercise. When his lesson is recited he thinks of it but little, and applies himself as before.' This is an evil much worse in common schools, than in seminaries where there are various examinations afterwards, for which the scholar is required to be prepared. But it is undoubtedly, on the whole, an evil wherever it is made the exciting principle in schools of any description. 'This will be very apparent when we bear in mind that the successful votaries of emulation must be few.' There is but one head to a class, and after trial, all but one or two will be liable to feel a discouragement, which will dampen the ardour of study, and diminish the amount of knowledge gained.

Again, the use of emulation as a stimulus in schools lays the foundation for ambition in the pursuits of life. 'I wish to beat'—'I'll try to beat'—'I can beat'—'I did beat,' is language you will hear from children and youth as common as any language, where emulation is the instrument of excitement in any institution of learning. It is introduced into amusements, and leads to all those games where the trial of agility or strength is, to see, who will *beat*. A foundation is thus laid for what we so often see in after life, of the race of popularity, office-seeking, management and mœuvres, and efforts to elevate one's self by the downfall of others. And 'let it be remembered that the ambition which has so often trampled on the rights of mankind, which has reduced millions of freemen to the condition of slaves; which has shed so much blood, and sacrificed so many lives is only the principle of emulation, acting on a larger scale.' The child in whose breast it is cherished, is prepared, if circumstances are favorable, to be numbered among 'those who have been scourges of mankind. Happily, few have the opportunity of seeking an immortality of fame in this way. The principles of government and civil liberty are so well understood, and civil institutions are so firmly established,' in the present age of the world that ambition finds itself restrained in a great measure; but this does not change its character, or prevent minor

efforts unfriendly to the welfare and happiness of the community. It cannot, therefore, with me, be any longer a question whether the instructor ought to make use of this principle to excite his scholars to application and study. It is often injurious to those who are successful, and has a bad effect on the unsuccessful. Connected with pride, vanity, envy, hatred and slander, it is in opposition to real nobleness of character.

I am now prepared to point out to you some of those means, which may be employed to stimulate the student to make vigorous application to his studies.

1. Present the 'importance of knowledge and mental improvement as qualifications for respectability, usefulness and happiness in future life.' This direction regards rather a preparation of the mind for study, than an inducement while the scholar is actually engaged in studying. It would then, like the motives of emulation, serve only to divert the mind. But it may be highly useful to excite perseverance in acquiring knowledge.

2. A desire to gain the approbation of friends and instructors is a motive of the same kind. It ought not to be thought of while the scholar is studying; but it may incline him to be more economical of his time, may associate some pleasing ideas with the thought of taking up his book and obtaining a lesson, and in the intervals of study, may produce an excitement which will prepare the mind for renewed application. He is not to be told he has done better than others, this would be making use of emulation, but he may be told he has done well—has done better than usual, or that he has not done as well as he ought, when he has been negligent. For the most part, however, the countenance of the instructor will express sufficient approbation or censure, without the aid of words. If he loves to teach, and to see the improvement of his scholars, they will readily perceive his feelings, and the liveliest emotions will be excited in their breasts. The pleasure which the good scholar feels, when he sees the smile of approbation is innocent, so long as the principle of emulation is excluded.

3. A love of learning for its own sake is a very powerful stimulus. This is a motive which will not only draw

the pupil from amusements or other employments to his studies, but will operate powerfully while he is studying to produce intense application and perseverance. The scholar who derives a pleasure from the acquisition of new ideas, and the exercise of his mental powers will be far more likely to understand thoroughly what he learns; will find the new ideas he has gained, frequently revolving in his mind afterwards from day to day, and will retain them in his memory, ready for use, whenever occasion may require.

4. Present to your scholars their obligations to study as a duty, which if properly regarded will add to their happiness, but if disregarded will subject them to the reprehension of their own consciences.

It is a duty which they owe to themselves. They are under obligation to regard their own happiness, and to make all reasonable preparation for it. They have an opportunity to add to their enjoyment by increasing their knowledge. To disregard it and to misimprove the opportunity afforded them, will lay the foundation for subsequent sorrow and regret.

It is a duty, they owe to their teacher, to make the best use of his instructions. His time is devoted to them. He is anxious to help them, and affords every reasonable assistance in the acquisition of knowledge.

It is a duty they owe their parents, to make the best improvement of the facilities furnished them for gaining knowledge. They have furnished the means for making improvement in that which will be useful to them in after life, and it is an abuse of parental solicitude and anxiety, not to make all the advances in knowledge of which they are capable.

It is a duty they owe to their country, to qualify themselves to be useful citizens; and this cannot be done, if they remain ignorant and uncultivated. The country has a claim on all to be as useful as they have the means to be; this claim reaches children, as well as those of maturer years.

Lastly, it is a duty they owe Him who made them. He requires them to make a due improvement of their time, and promises his favor to those who obey, and

threatens his displeasure against those who disregard his command.

'Take fast hold of instruction, let her not go; keep her for she is thy life. Get wisdom, get understanding and forget it not. Wisdom is better than rubies, and all the things that may be desired are not to be compared to it.' Such are the declarations of the book of God, and they require serious attention from the youthful scholar.

To conclude: Make use of every proper motive to lead the scholar to just views of the value of knowledge, the best means of gaining and using it when acquired. Point out plainly the consequences which must result to himself and others, from indifference and inattention to the opportunity he has of gaining knowledge.

It is believed that such inducements will be found abundantly sufficient to excite all the attention and application necessary to insure success in acquiring knowledge, except in instances, where there is an entire want or perversion of every common principle. There may be instances where every thing will fail, but extreme severity. But such are very uncommon and owe their existence to the neglect or imprudence of parents or teachers. If such instances, occur, it may be necessary to resort to unusual means, and these must be left to the judgment of the instructor to apply, as the exigences of the case may require.



LECTURE XIII.

STRICT attention to all the subjects discussed heretofore is indispensable, if you would benefit the scholars placed under your instruction. But other means than those already mentioned must be employed, or you will fail of accomplishing *all* that is desirable.

Your work is not *done*, when you have adopted a ju-

ditional mode of governing and teaching. The character of the age, and the daily advancements making in your profession particularly, call for something further. Popular education is exciting new interest in the country; and many, who once looked upon themselves as having outlived the time of improvement, are now learning that they may, by efforts easily made, retrieve some of the losses heretofore sustained.

The spirit of improvement ought certainly to be carried into your schools. In accomplishing this, you are to take the lead in the districts to which your labors are devoted. Every school may become a LYCEUM. It may not, indeed, assume all the features of a town or county society, but still be a society for mutual improvement. The well directed efforts of primary instructors may introduce the general system of Lyceum operations, into every school and every family; and lay a foundation for constant mental cultivation, during the long period which elapses between schools. An easy and certain method may be devised for awakening an interest in every neighborhood.

When we recall to mind the names of a long list of self-taught and self-made men, and examine the results of their efforts and labors, we have the strongest encouragement to direct the attention of those under our influence, to what *they* may achieve. It is unquestionably true, that many, who otherwise would be discouraged by the difficulties which they meet, or observe in the prospect before them, may however, be stimulated and assisted to pursue such a course, as will lead them, by an easy road, to respectability and usefulness: *this* is to be done by the intellectual discipline and the practical knowledge which they may acquire at the period, and especially by the means just alluded to. I was lately amused by the conversation of two pedlars, who chanced to meet within my hearing. The story, notwithstanding its humble source, may serve as an illustration of the course I wish *you* to take, in promoting popular education.

One, who had not been fortunate in his business, inquired of his more successful brother, what was the se-

cret of his success. He replied, 'it is merely this. You call at a house and ask whether any thing is wanted in your line; the good people say 'no,' and you leave them and go on. On the contrary, I inquire whether they possess one article or another; and when I find them without this or that, I immediately go to my carriage, select that one and others also, and present them to the view of my customers; I then state the convenience of possessing the articles,—assure them they are excellent, and finally convince them that they cannot do without my wares. Now in this way, I trade at almost every house. The other day I called, and met with the usual answer, 'we do not wish to buy.' Not at all discouraged, I told them I would merely show them some articles better than they had ever seen; accordingly I carried in a quantity of wares, explained their uses, and so persuaded the people, without much difficulty, that they must have them; thus I finally sold more than ten dollars worth, and took my money. *You must convince people that they can't do without your goods, and then you will trade.*

Now, I would apply this story to you, in regard to promoting a wish amongst your scholars to possess many things, without which they are very well contented, till persuaded that they ought not, and cannot do without them. Show them the value of knowledge, and convince them of their opportunity for gaining it, for you can prove to them that they may obtain it, as well as remain ignorant. When this is done, the most prominent difficulty will be removed; and you will then be prepared to labor with success.

But, you will ask, 'by what means shall this be accomplished?' I will suggest some of those which occur to me as easy and practicable.

In the first place, having succeeded in establishing order in your school, extend an invitation to those scholars, to meet you on some evening, who are willing to make uncommon efforts for acquiring knowledge. Say to them expressly, you wish none to attend, but those who are willing to exert themselves, to make attainments in useful knowledge, beyond the usual subjects introduced into

school. In this way, attention will be excited, and you will find but few who will stay away. When you meet them, it may be useful to read or repeat to them the history of some individual, like Franklin, or Rittenhouse; or, perhaps give account of some of the improvements, which have been made in facilitating labor or promoting the convenience of man. The wonderful powers of steam, and the uses to which it can be and is applied, in propelling vessels, conducting rail-road cars—turning machinery—forging anchors—spinning cotton—printing books or any of its thousand well-known uses, will be to the point. The object is to arouse attention and promote thought. If you can excite young persons to *think*, a most important object is gained, and the door is effectually opened for improvement. Till this is done, but little can be accomplished, towards benefiting them in any important degree.

After you have gained this point, you may next present some particular subject for an exercise. It may be connected with the studies of the school, or business of life. It ought not, however, to interfere with the school exercises; or tend to take off attention from those subjects which are of primary importance. The following outlines of a system upon this subject are offered for the consideration of teachers.

On the first evening, let those who are disposed to attend, be requested to state every thing they can concerning the history of the town in which they live; and if any are sufficiently acquainted with drawing they can give a map of it. As a preparation for this historical exercise, they may be requested to visit, and converse with some of those who have been inhabitants of the place for a long period of time. The oldest residents will be able to relate many particulars, very interesting to the young. This exercise, attended with suitable remarks from the instructor, will be both pleasant and useful to the school, and others who attend. It would certainly add to the interest of the exercise on the part of the pupils, if an intelligent citizen well acquainted with the history of the town, or neighborhood, should attend and relate the most important parts with which he is familiar.

Then let one be requested to write an account of some interesting historical event, such as the discovery of this country, the Battle of Lexington, Bunker Hill, Bennington, Saratoga, &c. To a second may be assigned some other historical subject. It will be necessary to assign exercises sufficient to occupy the evening. Another evening, let each one be requested to give as far as proper, an account of the business in which he, or the family to which he belongs, may be engaged, stating its profits, and its difficulties or facilities. A third evening may be devoted to rhetorical exercises, and another, to free remarks on some important question. Another may be spent in reading interesting accounts of some parts of our own country, or of some other part of the world, time being allowed for making remarks on the subjects. Let an evening be assigned also for the purpose of answering questions proposed to you by the pupils.

It will not be necessary to have these exercises confined to males. The females have often more knowledge, and are better scholars, than any of the young men found in a district. In all cases, where practicable, females should be urged to take a part in the school-Lyceum, and to be present at the meetings.

It will be useful to them, and interesting to others, to give some account of housewifery. A description of the process of making cheese, an account of the best mode of making butter, or even of the manner of making a loaf of bread, or of brewing beer, would be heard with pleasure and not without advantage, in almost any place. Domestic economy generally, is a proper subject of attention, and one on which they may, with the utmost propriety, be requested to read compositions. Many other exercises will claim the attention of females, as much as that of young men. All the subjects, which I shall hereafter mention, are of this class.

I have been the more particular in these remarks, from the fact, that sufficient attention is not usually paid to female improvement.

After proper attention has been given to the exercises already mentioned, and others of the same kind, you can proceed to introduce some of the more important

principles of Natural Philosophy, and Chemistry, with simple experiments. Moral Philosophy claims particular attention. The younger members may; at the same time, have lessons in Geometry, and its applications to the business and purposes of life. 'Holbrook's First Lessons,' accompanied with a card of diagrams, will afford great amusement, and be highly profitable to scholars of eight or ten years of age. By the same class, the 'Little Philosopher, or Infant School at Home,' might be used with great advantage. It is an admirable work.

When sufficient attention has been given to such studies, the way will be prepared for the regular formation of a Lyceum, on the general principles of these institutions. The importance of apparatus will now be perceived. You will, of course, make it a subject of early attention. To obtain this will be an object of high importance, as it will be a means of facilitating the operations of the Lyceum, and will make it a common property.

Another means of increasing the interest felt by your scholars in these subjects, will be to give, or engage others to give familiar lectures, furnishing food for reflection, and throwing light on the subjects of study, connected with the business and the wants of life. Is there a physician in your vicinity? engage him to give some familiar lectures on the human system, the means of preserving health, or some other theme within the range of his profession. Is there a lawyer? he may point out the several principles of the common law—the distinction between this and statute law, the necessity to every citizen of a certain amount of legal knowledge, &c. Is there an ingenious mechanic? he may tell something about the nature, importance and uses of his trade. The minister may be requested to give a lecture on the importance of Moral Philosophy, or he may explain the nature of the Christian religion, the value and influence of the Bible, &c. &c. By thus engaging foreign assistance, you will be conferring a double benefit. First, the instruction given will be important and highly useful of itself; and secondly, by engaging the attention of those,

who take a lead in society, you will render the Lyceum popular.

You may also confer an important benefit on the neighborhood in which you are employed, by promoting the formation of a library of scientific and useful books. The attention of the young is not sufficiently given to reading of the most *useful* kind. Young persons are generally better pleased with works of fiction, than with those best calculated to discipline their minds, and to cultivate a good taste. The prevalent taste for reading is, in a degree, vitiated; and whoever is instrumental of correcting it, in a single neighborhood, will unquestionably be a public benefactor. The proportion of *light* reading, which has been patronized for a few years past, is altogether too large. The 'Annuals,' 'Albums,' Novels, &c. &c. which have recently been eagerly sought after and read, are exerting a ruinous influence, especially by becoming the occasion of corrupting the taste, and leading the young to neglect those books which would be highly beneficial. I cannot but urge it, therefore, as highly important, that you exert an influence in favor of a more useful kind of reading; whenever you can direct the attention of your scholars to those books which will lead to a habit of close thinking, you will deserve the thanks of every friend to the young. I am fully persuaded, that neither parents nor instructors are sufficiently awake to the effects of the prevalent light reading of the present day. Nothing is accounted interesting, to a class of readers, but that which abounds with *incident, adventure and catastrophe*. A love-tale, or something of similar character, is woven into almost every thing written for the young, and has charms for many, (must I say for some professedly pious youth?) greater than a book of travels, voyages, history or geography. To such, a scientific book, has ordinarily few charms. Is there not danger on the whole, that what has been gained on the score of a better mode of teaching, is in danger of being counterbalanced and lost by an injudicious course of reading? Is there not room to fear, that a desire to *please* the young, has overbalanced a desire to *instruct* them? If my fears are well found-

ed, you will confer a great benefit on those whom you can persuade to provide, and read attentively, books calculated to promote a knowledge and excite a love of the sciences.

It is my purpose, at this time, to make suggestions only; your own reflections will furnish you with many things connected with the subjects on which I have spoken. Let it be an object with you to adapt your mode of operations to the exigencies of your situation. I am aware, that the directions which I have given cannot be followed in all cases. If a Lyceum already exists, or if a course of exercises has been marked out, you will need to pursue that mode which will have the best effect, considered with reference to existing circumstances. In some cases, it may be impracticable to attempt any thing more than to call your scholars together, and instruct them in Geometry, by the help of the First Lessons and cards before mentioned. But, by all means, do *something* towards effecting the objects contemplated by Lyceums. All of you *may* do something, and must be governed by circumstances as to the best mode. Let not the season pass, however, without making the attempt. Absolute failure, on your part, is preferable to inactivity. Should you not succeed, you will have the pleasure, at least, of reflecting that you have tried to benefit the members who compose your important charge. It will certainly be in your power to disseminate some important intelligence on the subject of popular education. The seed thus sown, may spring up hereafter, under the influence of a warmer sun. Discouragement is not to be indulged, till your efforts have absolutely failed; and if you go forward with your work steadily, manfully and perseveringly, you may be assured that they never will fail.

Permit me to say, in the conclusion of this lecture, that much will depend on the impression you make on the parents of your scholars. If you can interest them, there will be but little doubt of your success in interesting their children. Be careful, then, to have your objects thoroughly understood by them in the first place. A demand on their purses would be improper, till you

have convinced them both that they ought to do something more to benefit their scholars, and also how this may be effected.

Having once convinced them of the utility of apparatus, the means for procuring it will generally be obtained without great difficulty. Let the scholars themselves become the advocates for appropriations. Some encouragement from yourself, will afterwards be necessary; and, in a majority of cases, I have no doubt it will be attended with success. If parents are parsimonious here, their unreasonableness ought to be fully shown. It is certainly true that parsimony is frequently bad economy; and it may be made to appear so. A few dollars expended for apparatus or judicious books, for example, may prevent the young from forming a habit of seeking amusement in a more expensive manner. In a word satisfy parents what is their true interest, in regard to their children, and your work is accomplished.

Yield to no discouragements which you may encounter. The object you have in view, is too important to be abandoned in consequence of small obstacles. Remember the maxim, 'labor conquers all things.' If success does not attend your first efforts, let it be a stimulus to greater exertion, rather than a reason for discouragement. Resolve to succeed, and maintain your determination; if your efforts are discreetly directed, some success will inevitably follow.



LECTURE XIV.

IN a former Lecture, I attributed the failure of district schools partly to the improper location and inconvenient construction of school-houses. I think the subject so important, that I shall call your attention to it again. Satisfactory evidence is furnished to me, that neither in-

structers nor parents are sufficiently sensible of the loss which is sustained from uncomfortable school-rooms. I will state some of the most common defects, and then give some directions for constructing school-houses. My remarks will have entire reference to the country.

Most school-houses are improperly located. When one is to be built, the first inquiry usually is where shall it be placed; each parent wishes it as near his own door as possible. This leads the district to ascertain the geographical centre, and there erect it. It makes little difference whether on a hill or in a valley; whether it is so placed, as to be beat upon by bleak winds of winter, or whether it is exposed to the burning rays of a summer's sun, or situated in a shady grove; whether it is furnished with water or whether the children must suffer from the want of it. All other considerations are lost in the determination to have a house in the centre, and to have a cheap one. Any person who takes the pains to examine the situation of country school-houses, will, I am confident, justify these remarks.

But to ascertain the centre of a district is far from being the most important object. If the house can be placed near the centre without sacrificing more important objects it is well; but other considerations are still *more* important.*

* "Great effects result from little causes." For this reason, if for no other, special pains should be taken to render every thing connected with early education such as it should be. It is now generally the opinion of the best judges of human character, that different degrees of intellectual strength and excellence, depend more upon the circumstances under which individual minds have been developed, than upon any difference in natural endowments. There are, however, no means by which we can certainly know whether or not, all minds are originally alike; but, be this as it may, no one can doubt that circumstances go very far in making every man what he is, in respect to intellectual, as well as moral character.

On this principle, I believe, that too much pains cannot be taken to render the *place* of a child's education a pleasant and delightful spot. The objects by which he is surrounded should be such as to make the most valuable impressions upon his mind. Every man who has the slightest acquaintance with the philosophy of mind, knows that it takes a cast much in accordance with the objects, which are most familiar. If they are of a cheering and sprightly character, the mind of the child will be formed to cheerfulness and vivacity. But, if the objects, which he is accustomed most frequently to behold, are dark and gloomy in their aspect, the mind will consequently become gloomy and dejected.

For these reasons then, great care should be taken to select the most de-

No provision is usually made to furnish the means for obtaining water; and the bad consequences of this deficiency are by no means inconsiderable. I can remember suffering more from thirst, while a child at school, than at any other period of my life. If the advantage of a spring or running stream cannot be secured, a well should always be provided, and furnished with a pump, so that young children can procure drink for themselves. This convenience is required in the winter, scarcely less than in the summer; for a large portion of the scholars, in most schools, do not return home at noon, but make their dinner of dry food, which they carry to the school.

2. School-houses are usually too small. This is a very important fault, and is almost universal. Many were erected while the districts were small and there were few scholars. After the number has doubled, or more than doubled, the same houses are occupied, let the inconvenience be ever so great. I have not unfrequently seen from sixty to eighty children, crowded into a

lightful situation for the location of a school-house. This subject, however seems to have excited, comparatively, but little interest. But were I to educate a child who should possess the most happy temperament, and the most valuable traits of intellectual character, this should be one of the first objects of attention.

The spot where the child is to spend those days and months in which his mind is to be most rapidly developed and expanded, should be such as to present the charms of nature in their loveliest aspect. After having selected a pleasant situation for the location of a school-house, the hand of art should not be wanting to enrich and embellish it. These objects should be attained, even if they require a considerable sacrifice of time and money.

The above remarks have been suggested, partly by my own experience, and partly by observation. The spot, where I received the rudiments of education, possessed some peculiar charms. It was not in all respects the most pleasant; but the scenery was romantic and cheerful. The house was situated in one of the richest groves that nature ever reared; this grove served as a barrier against the stormy winds of winter, and a shield from the piercing rays of the summer's sun; and when the time for the 'singing of birds had come,' the sweet songsters that caroled there, shed an air of inexpressible delight over the place.

The ground sloped gently for some distance towards the east, and then descended more abruptly to the borders of a deep valley, through which flowed a meandering and beautiful stream. The impressions which this scenery made upon my mind are even now exceedingly distinct, and the recollection of that spot always awakens a train of delightful associations.

But I have since spent many months, as a teacher, in situations the very reverse of what I have above described, and have often been forcibly struck with the want of taste and judgment in the location of these earliest homes of the forming mind.

room hardly large enough for forty. The scholars cannot write without jostling each other, and cannot even sit without great inconvenience. Hence, an almost constant complaint is carried up to the master, of injury sustained from one another. This is entirely unavoidable when twenty must occupy a desk and seat furnishing only sufficient accommodations for ten. Improvement in writing, even under the best instructors, is not, in such circumstances, to be expected. When a scholar is exposed to be jostled or crowded while making every letter, there is hardly an inducement for him to try to make improvement.

This is not all the inconvenience resulting from such narrow accommodations. Children are accustomed to associate the disagreeable circumstances, in which they are placed, with the studies they are required to pursue; and thus are led to dislike what they ought to love. Instead of associating every thing that is agreeable with the idea of learning, they connect with it every thing unpleasant and uncomfortable. Excepting the opportunity it furnishes for meeting their associates and enjoying the society of their play-mates, the school can have very few charms for them. I am inclined to think, on the whole, that the indifference, often manifested by the young, to learning, arises in no small degree from the want of proper accommodations while attending school.

3. School-houses are cold, as well as otherwise uncomfortable and inconvenient. This remark has some exceptions, yet they are few. When such a house is to be built, it is common for a district meeting to be called. The first thing is to agree on the size and location, and the next is to let the job to the lowest bidder. It matters not how ignorant he may be of the wants of a school, or the best mode of constructing a school-house. He must make the offer to build it 'cheap,' because several are desirous of doing it. It follows, as a necessary consequence, that the work must be done in the cheapest manner: and, accordingly, the builder makes his calculations, to slight it in every part where it can be, without a very manifest danger of failing to have it accepted by the district. It will of course lack every thing

which is not absolutely indispensable: and in its construction, little, very little reference will be made to the convenience and wants of scholars. The desks, seats, and every other part, are made by one who is either ignorant of the manner in which they ought to be made—or interested to make them in the worst manner—and perhaps both. Wherever these remarks hold true, it cannot be considered strange, that school-houses are entirely unsuitable for the purposes to which they are applied. They must be cold, uncomfortable and inconvenient. The consequent loss both to parents and children requires but little illustration. A child cannot learn, when he is uncomfortable; his health often suffers very much, and his attention is necessarily and very unpleasantly withdrawn from the subjects of study. The additional quantity of wood consumed, amounts in a few years, to a sum more than sufficient to pay the expense of making the house comfortable.

I have often seen houses where glass to a large amount was wanting, and must every morning be supplied by hats, coats, slates, &c. Sometimes this has been known to continue year after year. If I wished to amuse you, I have ample materials in the reports which pedagogues have given me of their accommodations in some places. They were, nevertheless, expected to cause the scholars to make rapid advances in their studies. 'The tale of brick must be furnished, though straw is denied.' One Master says—'My school-house would afford a fine opportunity to winnow grain, for the wind passes in very fine currents in all directions. Twenty panes of glass are broken or gone, and the holes are nearly large enough to force one's head through. A few crazy, desks and rickety seats furnish fine accommodations for writing. The fire place makes no little show as you enter. It is about as wide as a volcano's crater: being shrewdly designed to favor the boys about chopping fire wood. When filled with wood, and well ignited, an ox might be roasted before it with very little inconvenience.'

Another makes the following report. 'I like Arithmetic, and, therefore, will just inform you, that nine tenths of the broken glass will precisely equal eighteen

twentieths of what remains. Some of our doors deserve mention, as furnished with one convenience not very frequent;—in the upper half are two large apertures, where I suppose pannels were, in days of yore. These holes answer an excellent purpose in letting out the heated air, while they also supply us with a fresh and strong current from out-of-doors, which, you know, is quite healthy. The outside door, being without hinges, is, of course, used only on the occasion of North-east storms. At such times, we get plenty of fresh air by taking out a few hats from the windows—or by not being able to keep them in, as the case may be.'

Another says.—' You would be somewhat amused to pay me a visit this winter. We have from 50 to 70 scholars—our room would seat 40 or 45 by the help of a few back-logs laid around in the area. A numerous class are constantly enjoying the privilege of a roasting fire—closely applied, when we get it to burn, which, (as we have only green wood,) is usually about 11 o'clock. I should not forget the music made by incessant appeals to the master, in bass, tenor and treble tunes, set to words somewhat like the following: ' John has got my seat—Mercy crowds me—Charity won't let me sit down, &c. &c.—Fine accommodations for sliding are furnished. The house being on the lower side of the road, the first snows are blown down so as to fill the entry, and prevent closing the door. Thus the scholars have an inclined plane, at an angle of 30 degrees, extending from the road to the middle of the entry,—they have only to put themselves at the end of it, therefore, and they are brought into the house in a moment. I might tell you several other things which would make you envy my accommodations; but I withhold them.'

Such are the accommodations still found in some districts. But I forbear to amuse you with any farther accounts of them. I shall conclude with the following directions for furnishing a suitable school-room.

After the place is selected, the next thing is to build the house. The first object in doing this should be, to have the work thoroughly done from the foundation,—in order to make the building as tight and warm as pos-

sible. The underpinning requires particular attention, to prevent the wind from penetrating under the floor. It would make the house much warmer if two floors were laid, and the space between them filled with tan. This may easily be done. Three or four inches will be sufficient distance between the floors. The upper floor should press very hard on the tan. This will also serve to prevent a great part of the noise made by walking and moving the feet on the floor. The additional expense of this will be small, and the advantages important. Let equal pains be taken with every part. The wainscoting and ceiling, the plastering, within, and clapboarding on the outside, should be made as tight as possible. The lumber ought to be seasoned in the most thorough manner.

If a school-house is erected in a place where it will be exposed to strong winds, it would be well to furnish windows, to be put on the outside of the window frames in the winter, making the glass double. These may be removed in the summer, when it is necessary to open the windows. This will occasion some additional expense; but it will be saved again in the diminished quantity of fuel necessary to warm the room. A hundred dollars, in addition to the usual cost, would make the building much more comfortable, and would add greatly to the improvement made by the scholars. And let me ask, will not every parent who has a proper regard for the comfort, health and progress of his children, be willing to bear his proportion of expense with others, in providing these necessary conveniences for them?

2. Let the seats and desks be constructed in the most convenient and most thorough manner. It will be asked, what is the best mode of making and placing them? In order to answer this question satisfactorily, I must mention some of the usual defects.

1. The seats are commonly much too narrow to permit scholars to sit comfortably on them. I have examined many houses, in which the seats are not more than ten or twelve inches wide, while the backs are perpendicular. On a seat of that width, no one can sit six or seven hours without great fatigue. Scholars will be

wearied and noisy therefore, and cannot be very much blamed for it. The seats ought to be from 14 to 16 inches wide, made of plank and hollowed out in the form of a chair. They may be of less width if the backs incline and are not perpendicular. But when this is not the case, they should never be less than I have stated.

2. Another common error is committed in making the desks too narrow, and placing them too far from the seats. The inclined part of the desk ought not to be less than 15 or 16 inches in width, and the horizontal plane not less than from four to six inches. On the outside there should be an elevation of an inch in height, to prevent inkstands from being crowded off. The edge of the desk nearest the seat, ought not to be more than one inch from a perpendicular, which would touch the forward part of the seat. This, I know, will not furnish convenient room for standing up at the desk. But as no one wishes to stand but a very small part of the day, (and it is not necessary that any exercise should be performed standing,) it cannot be wise to construct the desks so as to be inconvenient during the whole time scholars wish to be seated at them. When the writing tables are from four to eight inches from the seat, the scholar must assume an uncomfortable and awkward posture, whenever he wishes to write.

Much has been said in regard to the most convenient mode of locating the seats and desks: The opinions of teachers are very various on this subject. I can give you only the results of my own experience and observation, and am not disposed to say, that the plan I shall produce, is certainly the best. If a better one is known, or can be found, I shall be glad to adopt it.

The convenience of both master and scholar, must be consulted, in the internal arrangement of a school-house. The desk for the master should be placed where it will be of easy access, and where he can see the whole school. The seats and desks for the scholars should be so arranged that each one can go to his seat, and can leave it without jostling any other. The seats should be as comfortable as possible, and the desks made convenient for writing.

In the plan for a school-house which follows, I have aimed to obtain all these objects, without making the house too large, and without making the finish more expensive, than is obviously necessary. The aisle, which passes between the desks, extends around the whole house. It may be entered on either side of the door, and on either side of the master's desk. While the school is writing, the instructor can go to every scholar, and examine his posture, manner of holding his pen, &c. in a very short time. The space in the centre is sufficiently wide for all the purposes for which it is necessary.

If it is wished to warm the house by a fire, a small chimney may be erected where the door, from the entry is placed, in the plan; and doors may open into the room on each side of it. The entry should be made a little wider, if a chimney is erected, in order to furnish sufficient room to hang up hats and clothes. A stove may still be put in the place designated in the plan, and the funnel be conducted into the chimney.

If a house of smaller dimensions is in any place designed, the number of seats and desks may be diminished, by lessening the length of the building. The number of desks and seats in the plan, is sufficient for 60 scholars, 56 of whom can write at the same time. The seats designed for small scholars are not included, so that about 80 can be conveniently accommodated in the room. This number is too large for a school, under one teacher; and it is often desirable to have *two* rooms instead of *one*. The younger members will, then occupy one, under the care of a monitor or assistant teacher, while the others receive the undivided attention of the master.

I have been led to this minute detail, from the fact that very much, in the formation of character and progress in acquiring knowledge, must depend on the conveniences furnished to children, at the district school. I hope the time is not distant when the subjects of this Lecture, will claim the attention which their importance demands.

NOTE.—The following remarks from a valuable REPORT on school-houses, read before the Essex Co. *Mass.* Convention of Teachers and published by their order, I beg leave to add to the foregoing remarks. The whole Report ought to be read in every school district.

As the situation should be pleasant and healthy, so there should be sufficient space around the building. With the number who ordinarily attend these institutions, not less than a quarter of an acre should ever be thought of as a space for their accommodation, and this should be enclosed from the public highway, so as to secure it from cattle, that the children may have a safe and clean place for exercise at recess and at other times.——Every School House, beside the public room, should have an apartment in which the apparatus, library, &c. may be placed; for with an apparatus and library, every school ought to be furnished.——No building designed as a place of public assembly, should be destitute of an accommodation of this kind.——Attached to all School Houses, there should be sheds, as a store-house for wood, and shelter to the children from the violence of the storm, and the burning heat of the sun, at recess and intermission at noon.——Means of ventilation should be provided in every school room. Various methods may be adopted; such as letting down the windows from the top, or small openings in the upper ceiling of the house. It is thought, however, that in most instances, where a fire is kept in the room, the easiest, and the most effectual, is a small opening into the flue of the chimney, or through the stove pipe, (where there is no chimney,) near the upper ceiling.

If the room be large, it will require more than one vent to convey off the impure atmosphere effectually. And even in small rooms, other ways should be resorted to, besides these openings, or the air will not be preserved in a healthful state. We recommend the opening of windows for a few minutes at recess, every half day, and when the atmosphere is particularly close, at other and shorter intervals.——Connected with every School House, there should be a good well, furnished perhaps with a pump, as the safest way for the children to get their water. Water for drink and other purposes, children need, and must have; and no neighbor ought to be subject from year to year, to constant and numerous inconveniences of having the children drawing at his well.

There should also be a sink and other conveniences for washing, belonging to each house. Scrapers and mats ought likewise to be kept at the door.——Though Instructors may, ordinarily, have no direct agency in erecting and repairing the buildings where they are employed to keep school, yet by a lit-

the carefulness, ingenuity and enterprise, they can do much to avoid some of the evils connected with them. When about to open a school they can look at the house, as a mechanic at his shop, and adapt their system to the building, and not carry into a house ill adapted to its developement, a system of operations, however speculatively just it may appear in their own minds. The buildings are already constructed, and of materials not over plastic, and often as incapable of accommodating a system got up in some other place, as the house of the Vicar of Wakefield was, for the family painting. Instructors should make the most of what is comfortable and convenient, and remedy as far as possible what is bad. If the pupils are uncomfortably seated, they can allow them occasionally to change their seats, or alter their position; which, though attended with some inconvenience, cannot be compared with the evils growing out of pain and restlessness, and the effects which are likely to be produced upon the health, the disposition, morals, and progress in learning, from a long confinement in an uneasy position. Instructors can and ought to use their influence and authority, to preserve the buildings from injuries, such as cutting the tables, loosening and splitting the seats, breaking the doors and windows, by which most houses of this class are shamefully mutilated, and their inconveniences, great enough at first, are increased. The extent to which injuries of this kind are done, and the inconveniences arising from it, in respect of writing books and clothes, are great beyond what is ordinarily thought; and as it is possible in a considerable degree to prevent them, they should not be tolerated. So far as the scholars are concerned, it may arise from a mixture of causes;—thoughtlessness, idleness, a restless disposition or real intent to do injury. Teachers should take the *management* of the fire entirely under their own control.——We will close these remarks by observing that after an extensive and careful examination of the state of a great number of school houses in this and other States, we are constrained to believe, that in regard to accommodation, the convicts in the State Prisons, except those condemned to solitary and perpetual confinement, and we are not certain that in all cases these should be excepted, are better provided for, than the dear children of New-England, the glory of the present, and the hope of the coming age. And when we regard the deleterious effect which the want of accommodation and other imperfections in and about these buildings, must have upon the growth, health, and perfectness of the bodily system, upon the mental and moral power, upon the tender and delicate feeling of the heart, we must suppose there is as pressing a call for the direct interference of the wise and benevolent, to produce an improvement, as there is for the efforts of the Prison Discipline

Society, or for many of the benevolent exertions of the day. And we do most solemnly and affectionately call upon all, according to their situation in life, to direct their attention to the subject; for the bodies, the minds, the hearts of the young and rising generation require this. It is a service due to the present and future generation. A service due to their bodies and souls.



LECTURE XV.

[The substance of the following Lecture has been repeated several times, before teachers and others. A few of the thoughts may be found in some of the preceding pages, yet there is not a sufficient degree of similarity, to make it improper to give it in this place. No one will understand me to say that the course marked out can be *literally* followed under *all* circumstances. But the principles, are of general application.]

I CAN introduce the subjects to which your attention is now called, in no way better than by giving an extract of a letter, which is a specimen of many received from former pupils.

Pray tell me how to *begin* my school. What is the *first* thing to be done? the *second*, *third*, &c.

The remark '*much depends on the manner in which you begin*,' I believe is *true*, and I wish to *begin right*. Any information on *this* will be very gratefully received by your
QUONDAM PUPIL.

While I attempt to make some suggestions with regard to the *FIRST DAYS WORK* in a school, it may be well to introduce you into one, and let you hear the remarks of the teacher, and observe the replies of the scholars. The instructor *has studied human character*; he has taken pains to digest such a system as will meet the wants of his youthful charge. He knows there are obstacles to his success, and has made them familiar, as the nature of the case will admit. He has thought *much*, very

much, on the most judicious means of surmounting them. Willing to labor for the good of his scholars, he will not inquire when he has '*kept his hours*,' but, when he has done all that *duty* suggests and *love* prompts.

He enters the school-room, revolving in his mind the probable consequences of his connexion with the group of children and youth committed to his care. Finding thirty or forty scholars, who retire to their seats, as he enters the school-room, he addresses them with a cheerful 'good morning,' and continues,—

'I am happy to see so many together. I hope all of you are pleased to have your school commence: for it is always pleasant *to teach those who love to receive instruction*. I shall wish to converse with you about several things, this morning, but first it may be proper to read a chapter from that Book, which contains the instruction of Him who is the great Creator and Instructor of us all.*

——I presume all of you have attended school before. Have you always had a *good* school?

Scholars. 'No sir, not always.'

Well, which did you like best a good school, or a poor one?

S. [smiling] a good school.

That certainly is right, and if you can now tell me what you mean by a *good school*, perhaps we can contrive to have one *this* winter. You may tell me therefore what you mean by a good school.

(The scholars look at each other and at the teacher, but remain silent.)

Is it hard to tell what you mean by a good school? Some of the older scholars can give me some account of one.

(The scholars still remain silent.)

Perhaps you will understand me better if I make some direct inquiries. Is that a good school where scholars are permitted to play whenever they choose and be as idle as they please?

*No teacher can be justified in neglecting to make this his *first and last* work every day in school. A reverence for the BIBLE is one of the greatest safeguards which the young can have, and he who does not aim to cultivate this, fails of accomplishing his whole duty.

S. No sir, certainly not, for nothing would be learned.

It seems then, that you think a school, in order to be a *good* one, must be such as to secure the acquisition of knowledge. Is it important that there should be order and regularity, in a school?

S. Yes sir.

In a good school, does the master obey the scholars, or do they obey him?

S. The scholars obey their teacher?

Can the *teacher* make the school a good one, if the scholars do not try to aid him, or can they make it good if he does not aid *them*?

S. We think not: it is necessary *both* should try.

I wish to ascertain how many of the scholars are sufficiently desirous of having a good school to be willing to aid me therein. All who are so, may raise their hands. I am happy to see so many hands up.

It will be very convenient for me to know the names of all who wish to have a good school. I shall therefore write a sentence, in a small book which I have, expressing the wish just intimated. Each one who approves of it may write his name under it.

On the opposite page I will write another sentence and those who have no wish to have a good school may place their names under that.

The book will be upon my table and can be examined at any time. If any scholar wishes to transfer his name from one page to the other, permission will be cheerfully given, whenever this is intimated to me.

FIRST PAGE.

We, whose names are below, wish to have a good school, and are willing and promise to do all which is reasonable, to aid the teacher in securing the benefits of it.

NAMES.

SECOND PAGE.

We, whose names are below, frankly say, we have not sufficient anxiety about acquiring knowledge and making progress in our studies, to make us willing to aid the teacher in his efforts to secure it.

NAMES.

[The teacher reads each sentence, and then commencing with the older scholars, asks each one on which page his name shall be placed, or, as many times may be preferable passess the book, for each one to sign for himself. No one can object on the terms proposed to have his name registered under one sentence or the other. And very few will be willing on the *first day* of the school, to sign the latter. Public opinion may thus be secured in favor of a good school and the teacher is prepared to proceed to make other arrangements.]

I am happy, to find that so many are willing to second my efforts. My object, in coming here as your teacher, is to benefit you to the *extent* of my ability. For this, I am willing to devote my *whole time* and talents. If I can be secure of *your* efforts, I have no doubt the time will pass, both pleasantly to me, and profitable to you.

On several other subjects it is important that I should become acquainted with the opinion of the scholars.

How many think that vulgar, profane or obscene language ought to be allowed, in order to have a good school?——I see no hands up.

How many *wish* to be allowed to use such language?

——*No one votes for it?*

How many think that such language is wrong, and ought *not* to be permitted?——I am happy to see so many raise their hands now. Will it be right for one scholar to strike, or in any way injure another?

S. No sir.

Will it be proper for one to whisper to an other or in any way injure him while studying and especially, do it without permission? If any think it right, they may raise their hands.

If any think it wrong, they may give the sign.

I am happy to find so many, that think such a practice wrong.

Perhaps it will help to secure correct conduct, if I write some of the opinions which have been expressed, in the same book, in which you have already written your names; you may subscribe them or not, just as you choose. Those who do not wish such things discountenanced can put their names on the fourth page.

THIRD PAGE.

We, whose names are below, agree that any profane, vulgar, indelicate, obscene language, or any unkind expressions towards each other, ought not to be tolerated in this school. We also agree that scholars ought not to interrupt each other.

NAMES.

FOURTH PAGE.

We, whose names are below, are unwilling to be restrained from using profane vulgar, indelicate, and obscene language. Nor are we willing to be prevented from interrupting each other.

NAMES.

[The instructor reads each page, and then proceeds.]

Each scholar is at liberty to have his name recorded on the *third* page, or the *fourth*. And any one who may hereafter desire to transfer his name from one to the other, will have free permission. It is, by no means, my wish to have any one tell me he wishes to have a happy and profitable school, if he does *not* desire it. And if any scholar does prefer to be idle and consequently wicked, it is very important that I should be apprized of it, so that I may use proper efforts to convince or reclaim him.

I shall now pass the book for each scholar who can, to write his own name. If any have not learned to write, they can tell *me* where they wish to have it written.

[When this subject is dismissed, the instructor proceeds.]

I have been conversant with some schools where very few benefits were secured, because the scholars were seldom ready to recite together. If half of a class obtain a lesson, and the other half fail, both parts must suffer. If those recite who are ready, they ought not to be hindered by the others. If the tardy half continue in the class, they do it with great *disadvantage*, for they must omit a lesson which may prevent them from understand-

ing the next. This evil may be avoided by adopting a rule to have a time for each exercise, and having all in a class prepared at the time. At least, to establish this, with regard to all the larger classes is highly necessary. The rule of a very wise man, the great Washington was, to have a 'time for every thing, and every thing done in its time.' How many think it will be expedient for us to adopt this as a standing rule in the school?

I am happy to see a large majority are in favor of it.

Perhaps it will be beneficial to converse on another subject a moment. In many district schools, some of the scholars are tardy in getting in at the proper time to commence. It *may* be impossible for every one to be punctual. But I have commonly found that those who come late do so from their own indolent habits. They are commonly better friends to their pillows than they are to their books. If they lie in bed late, it is impossible, as the mornings are short, that they should arrive at school early.

If a school does not commence till ten in the morning, a sixth part of the time is lost. If a few are early, while the majority are late, the former are injured by the latter, as they are constantly disturbed and hindered.

If we desire to have a good school, I think we must devise means to secure an *early* attendance. I shall be here, before it is time to commence the exercises, and shall be happy to meet as many as possible in season to give an account and an illustration of several things, which do not come within the range of our studies; but about which it is very important for you to gain some knowledge.

How many think that our school ought to meet punctually at nine o'clock in the morning? All who do, may give the sign.

How many are willing to use uncommon efforts to be at school early?

[In different places, there will be different answers to these questions, and the teacher will have occasion to vary his remarks according to them. I have in *other* instances given or implied the answer of the scholars. It

could be done with safety, as nothing but common sense is requisite to insure them.]

The particular *location* of the school may sometimes render other regulations indispensable. If it be near a tavern or store, or if it is near a hill, where sliding will be dangerous or on the margin of a pond or river, where scholars may be in danger of breaking through the ice, particular provision may be made, as the nature of the case may require.

If members of the school have before accustomed themselves to devote their evenings to parties or other recreations, incompatible with their studies, the impropriety of *continuing* such exercises can be easily pointed out, or the scholars may be required to decide on the comparative value of mere amusement and solid intellectual improvement. Far gone in dissipation, must be that young person, who in the presence of his teacher will assert that amusement is more valuable than knowledge, and few will be found in districts schools, willing to confess such an opinion.

[Having disposed of the subjects already mentioned the instructor proceeds:]

I hope from what I have seen this morning, that I shall be spared the pain of witnessing a neglect of the duties of the school; and particularly do I hope, none will be so regardless of their character and happiness as to become guilty of any of those things which most of you have acknowledged ought not to be tolerated. But still it is possible some may be so forgetful or regardless of duty as to do those things which are wrong. What ought to be done under such circumstances? Will it be right for me to overlook such conduct?

S. No sir.

T. Why not?

S. Because, others will be less afraid to do wrong.

How many of you think those who do things which they know to be wrong, ought to be corrected? All, who do, may give the usual sign.

I am happy to see so great a uniformity in school on this subject. And as it will be convenient for me to know the names of each one whose opinion is correct on this subject, I shall write the opinion, in my book, and you may record your names under it. If any prefer to subscribe to a different sentiment they can do it on the sixth page.

FIFTH PAGE.

We agree that scholars, who willfully act in opposition to what they know is right, deserve and ought to receive due punishment for such offences, and that we shall justify our instructor in administering it.

NAMES.

SIXTH PAGE.

We, whose names are on this page, do not wish the instructor to punish the offences committed by those who wish to do wrong.

NAMES.

In ordinary circumstances, this may be sufficient, for the first arrangements, on the subject of government &c. and the instructor will be prepared to proceed to other departments of his labor, on which sufficient directions have been before given.

If any teacher is ready to inquire why I recommend a course like the preceding, I answer: the scholars will be led by it, to reflect on the *character* of the school, the *nature* of its duties, and their personal responsibility. They will readily perceive that the instructor is acquainted with his employment, is qualified to confer benefit upon them.

This course will, also, lay a heavy restraint on the exercise of those passions, which are ruinous to both their happiness and improvement. He must be a very hardened boy, who will afterwards justify himself for doing things, which, on the *first* day of the school, he acknowledged wrong and incompatible with a good school—especially when he had his choice to record his name where he chose.

Whenever a course, similar to the above, has been pursued, very few cases of *serious discipline* have ever

been known, and I am confident that human nature must change, before they will, under such circumstances, become frequent.

Lastly, the labors of the teacher are rendered much more pleasant, by using preventives of indolence and crime, in this early stage of his efforts. So far as his labors are made pleasant to himself, they will be likely to be so, to the school; for, in the presence of a *happy teacher*, it is hardly possible to find an *unhappy school*.

PREVENTION IS BETTER THAN CURE.

[Lecture XVI, on the MANNER OF USING APPARATUS, will be published in a separate pamphlet, as soon as the health of the Author will permit.]

QUESTIONS.

QUESTIONS ON LECTURE I.

1. Is a person properly qualified to become a teacher by the acquisition of science merely ?
2. What else ought he to study ?
3. What has been the practice of many who have tried to teach ?
4. What ought every one to obtain, who means to teach school ? *Why ?*
5. Of what is there a general conviction ?
6. Is the value of common schools sufficiently realized ?
7. What shows the importance of district schools ?
8. Who exhibit a high degree of interest in the character and usefulness of schools ?
9. What is one way in which *indifference* is exhibited ?
10. *Do you think that every parent ought to attend the district school-meeting* in his neighborhood ?
11. What vote is sometimes passed by a district ?
12. How is indifference shown by parents, after a school has commenced ?
13. Is the indifference universal, of which the Author speaks ?
14. From what may indifference to the character, and usefulness of schools originate ?
15. Is that person a real friend to his country, who has but little regard to the character of the schools, which his children attend ?
16. What must be the effect of ignorance on the welfare of our country ?

17. How do parents endanger their own happiness?
18. What is the duty of every parent?
19. How is it sometimes shown that parents do not have a proper affection for their children?
20. What do such seem to consider most important?
21. Are there exceptions to what is said?
22. Is any part of the indifference to common schools, the result of not realizing moral obligation?
23. Is it to be considered strange, that schools are not more useful, when so many things exist that are injurious to them?

QUESTIONS ON LECTURE II.

1. What are many parents backward to furnish?
2. Would some cheap apparatus be highly useful in every school?
3. Why are some parents unwilling to furnish new books for their children?
4. How do both parents and children suffer loss?
5. From what two things, does the unwillingness of parents to furnish proper means to their children, for making progress in acquiring knowledge, arise?
6. Are parents sometimes more willing to spend money for things useless or even hurtful, than, for furnishing their children with the means of making their studies pleasant and profitable?
7. What stories are told to illustrate this? 1st? 2d?
8. What is the next thing mentioned, that has operated extensively to prevent the usefulness of schools?
9. How do 'district parties' sometimes originate?
10. *Have you ever known any such, which have been unfavorable to the schools in your neighborhood?*
11. *If you find parties in the districts where you may be employed, what will be their effect on the usefulness of your labors?*
12. *Will it be your duty to strive to unite such parties, in efforts to benefit the school?*

13. By what means do parents sometimes injure the usefulness of common schools?

14. Are academies ever injurious to district schools?

15. What observations are made in the note on this subject?

16. Would united Christian effort be productive of good, and is it just to attribute a part of the failure in the usefulness of schools to a want of it?

17. What is the fifth reason mentioned why schools are not more useful?

18. What is said of the qualifications of the first class of teachers?

19. What is said of the next class?

20. What is said of the third class of those who engage in instructing?

21. Why are many of this class deficient in qualifications?

22. What is the sixth obstacle to the usefulness of schools?

23. What is the seventh thing mentioned?

24. Are school-houses badly constructed, and often badly located?

QUESTIONS ON LECTURE III.

1. What is the first requisite in the qualifications of a good schoolmaster?

2. What does the author mean by common sense?

3. What is the second requisite?

4. Why is this important?

5. What is the third qualification?

6. Why is this necessary?

7. What is the next requisite trait in a teacher?

8. Is decision of character important to persons in every situation in life?

9. Why ought a schoolmaster to be affectionate?

10. Is it important that teachers should have a just moral discernment?

11. What is of even more importance to children than intellectual culture?

12. What studies does the law require to be taught in common schools ?

13. What is said of the four first ?—of the fifth ?—of the two last ?

14. In a proper knowledge of what are most teachers deficient ?

15. What remarks are made on the subject of reading ?—of arithmetic ?—of geography ? of English grammar ?—of the history of the United States ?

16. With what other studies ought the instructor to be familiar ? What is said of each ?

17. *Do you believe that all these studies are requisite, to qualify you to teach with success ?*

Have you evidence of possessing the necessary qualifications ?

19. Are you willing to engage, if unqualified ?

QUESTIONS ON LECTURE IV.

1. What is the first practical direction to teachers ?

2. Is this important to the personal enjoyment of the master ?

3. Can the nature of your employment be fully learned without experience ?

4. From what publications may something of the nature of teaching be learned ?

5. Will you learn anything of the nature of your business, by reflecting on the common nature of children ?

6. What varieties may you expect to find among them ?

7. What is said of parents ?

8. Will it be a benefit to converse with experienced teachers ?

9. Should you be discouraged by what they may tell you ?

10. What have some considered the business of teaching ?

11. What remarks are made in the note, on this subject ?

12. What is teaching ?

13. What language should the teacher use ?
14. For the purpose of knowing how to teach, what should you recollect ?
15. What is the second general direction ?
16. How may you learn your responsibility as a teacher ?
17. What is said of the influence a teacher may exert ?
18. What consideration shows the importance of this influence ?
19. What has God enjoined upon the young ?
20. What is the last suggestion to show the responsibility of the instructor ?

QUESTIONS ON LECTURE V.

1. What is the next general direction ?
2. Is there a wide difference in the amount of influence exerted by individuals sustaining the same office ?
3. With what particular trait of character, in a teacher, is it natural to suppose the scholars will be pleased ?
4. What is the first requisite for gaining the confidence of a school ?
5. What should you remember ?
6. What is the second direction of gaining the confidence of scholars ?
7. What is the third direction on this subject ?
8. *Will you endeavor to remember this ?*
9. What, fourthly, is necessary ?
10. What is the fourth general direction ?
11. Why should you be willing to devote your whole time to your school ?
12. What account is given of the course pursued by Benevolus ?
13. What seemed to him highly ridiculous
14. How is the importance of this direction further illustrated ?
15. What request is made of such as are unwilling to devote their whole time ?

16. What is said of the compensation allowed to teachers ?

QUESTIONS ON LECTURE VI.

1. What is the next general direction ?
 2. In order to be able to govern others, what is first necessary ?
 3. Against what must the teacher be well guarded ?
 4. Is it injurious to make contemptuous speeches about scholars ?—about parents ?
 5. After being able to govern himself, what is of great importance to the teacher, as a first step towards governing the school ?
 6. What will be the effect on the school, if the master believes he cannot govern the scholars ?
 7. How ought the teacher to consider and treat his scholars ?
 8. How is the mode recommended by the Author, illustrated ?
 9. What is said of being uniform in the government of a school ?
 10. What is the first species of irregularity, to which this direction has reference ?—the second ?
 11. Ought the large and small scholars to be required to obey the same laws in school ?
 12. What is the next direction on school government ?
 13. What is said of the practice of some teachers ?
 14. What must this course lead the scholar to suppose ?
 15. Of what is the master in great danger ?
 16. Is it proper to excuse the scholar from trying to do what the teacher directs, because he says he don't know how ?
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QUESTIONS ON LECTURE VII.

1. What is the next direction on government ?

2. Can a master have the same feelings towards a good and a bad scholar?
3. Ought this to effect his government?
4. Is a complaint of partiality in school very common?
5. Is it often too well founded?
6. What will be the effect of partiality if it exist?
7. What is the last direction on governing a school?
8. Ought the teacher to direct the amusements and play of a school?
9. What amusements ought to be prohibited?
10. What other subject is mentioned?
11. Is it commendable for the teacher to assume a lordly or commanding mode in addressing his scholars?
12. What effect does this mode of speaking to scholars have upon them in their intercourse with each other?
13. What general rule, for speaking to a scholar, is given?
14. How may scholars most easily be led to speak kindly to each other?
15. Is the dignity of a person lessened by adopting a kind and affectionate mode of speaking to inferiors?
16. Is the same mode recommended, even when a scholar is to be called to an account for improper conduct?
17. Is it wrong to be hasty in believing a scholar has done wrong, or in accusing him?
18. What is a principle in law?
19. Is it a proper mode to make inquiry for evidence to prove the scholar innocent, when a complaint is brought against him?
20. What is the second direction?
21. What ought to be the first object with the master, when the scholar has done wrong?
22. Why is it considered better to defer punishing a fault for a season?
23. What is the third direction on the subject of punishment?
24. *Do you think this is a reasonable direction?*
25. What modes of punishment are recommended?
26. What should be the last resort in choosing a mode of punishing?

27. What is the fourth direction in regard to punishment ?
 28. May rewards ever be serviceable ?
 29. Should they be promised ?
 30. For what ought they to be given, if ever employed?
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QUESTIONS ON LECTURE VIII.

1. Is the general management of schools highly important ?
 2. What is the first direction on the subject ?
 3. What is the second ?
 4. Can much be accomplished without system ?
 5. What must be observed in order to have a system ?
 6. What story is told to illustrate the importance of attempting to do but one thing at a time ?
 7. What is the third direction ?
 8. What is the fourth direction ?
 9. What has been the practice of some instructors ?
 10. Can a teacher be justified in pursuing this course ?
 11. What subject ought to receive the greatest share of attention ?
 12. What does the Author consider the best rule in directing the studies of scholars ?
 13. What is recommended as soon as a child can read ?
 14. How should a child be taught the meaning of words ?
 15. To what should great attention be paid ?
 16. Can children very early understand the first principles of arithmetic ?
 17. What is said of geography ?
 18. What study may next claim attention ?
 19. What remarks are made on the study of grammar?
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QUESTIONS ON LECTURE IX.

1. Is the manner of teaching of very great importance ?
2. Against what should the teacher guard ?

3. What should be the first object in teaching ?
4. Why is this necessary ?
5. What is a common fault with teachers ?
6. What is the second direction in regard to teaching ?
7. What story is told to illustrate the importance of this direction ?
8. Against what should the instructor guard ?
9. What objects should be used for the purposes of illustration ?
10. *Was the teacher judicious in the mode taken to assist James to understand his map ?*
11. What is the third direction given ?
12. If the scholars are not pleased with their studies, what is the reason ?
13. How should teachers and parents speak of study before children ?
14. What is said of the school of Pestalozzi ?
15. How can studies be rendered interesting and pleasant ?
16. What remarks are made on teaching how to spell ?
17. What error is mentioned on the part of the instructor ?
18. How do many teachers pronounce words to a class ?
19. What rule is given for pronouncing words to be spelled by a class ?
20. What is the first direction on teaching scholars to read ?
21. What is the second ?
22. Do you consider this important ?
23. What mode is recommended to insure distinctness in reading ?
24. What is the third direction ?
25. To what should particular attention be paid ?
26. What is the fourth direction ?
27. What is the fifth ?
28. *Are these important ?*

QUESTIONS ON LECTURE X.

1. When may the child be ~~be~~ ^{be} ~~to~~ learn arithmetic ?

2. In teaching written arithmetic, what should be the first object ?

3. May a scholar perform all the given operations in arithmetic, and yet not understand it ?

4. How is it best to commence with scholars whether they are beginners or not ?

5. What mode should be adopted in assisting a scholar ?

6. By what example is this illustrated ?

7. Is it important to go over every rule, as in the instance given ?

8. What course should the teacher adopt with a class before calling on them to recite a rule ?

9. What benefit will result from it to the scholar ?

10. What is the common mode of teaching geography ?

11. Is this a natural mode ?

12. What is the first direction for teaching geography ?

13. What is the first direction, where such a mode is not practicable ?

14. What is the second ?

15. What is the third ?

16. Will scholars be interested in this mode ?

17. What exercise is recommended in the fourth place ?

18. What proves that the common mode of teaching grammar is not a good one ?

19. What is that mode ?

20. To what parts of grammar is the chief attention usually paid ?

21. What is the first direction given ?

22. What is the second ?

23. What is the third ?

24. What exercise should be continued ?

25. What is recommended ?

26. Does the Author consider writing as properly belonging to the subjects of attention at a district school ?

27. What is the first direction ?

28. What is the second ?

29. What is the third ?

30. What will be prevented by pursuing this mode ?

31. What is the fourth direction ?

32. How is it recommended to begin with a class in teaching history ?

33. After these lessons, how is it proposed to proceed ?
34. How may a connected historical view be obtained in this way ?
35. What may be a first lesson ?
36. What questions may be asked upon it ?
37. What other lessons in their course are mentioned ?
38. What will be the result of pursuing such a course in teaching History ?

QUESTIONS ON LECTURE XL.

1. What is a subject of great importance, to be introduced into district schools ?
2. Why is composition necessary ?
3. Does writing composition have a good effect in disciplining the mind ?
4. What is sometimes the effect of neglecting it in common schools ?
5. What is the first direction on teaching composition.
6. What has been found a useful mode of commencing with a class ?
7. What is next recommended ?
8. What will be one benefit of this mode ?
9. Is it better to give subjects, than to let scholars select for themselves ?
10. What subjects are commonly selected by scholars ?
11. Are these easy to write upon ?
12. What should be kept in view in selecting subjects for composition ?
13. What should the teacher recommend to scholars ?
14. What benefit will result from this ?
15. Besides composition, what is important ?
16. Why ought they to be taught something of moral philosophy ?
17. Ought every one to have some acquaintance with natural philosophy and chemistry ?
18. What is the next direction given ?
19. Why should opportunities, which occur, that pro-

duce considerable excitement of mind, be improved for making lasting impressions on the minds of scholars ?

20. What is the first illustration ?

21. What is the second story designed to illustrate what the Author means ?

QUESTIONS ON LECTURE XII.

1. What inducements should be made use of, to excite the attention and promote application to study ?

2. What does emulation mean ?

3. What does ambition mean ?

4. Is ambition ever used in a different sense ?

5. How will the Author use the terms ?

6. With what is emulation connected ?

7. With what secondly connected ?

8. What does Plato call emulation ?

9. What is it better to call it ?

10. From what, first, is emulation distinct ? secondly ? thirdly ?

11. What is the conclusion on emulation as an inducement to study ? For what does it lay the foundation ?

12. What is a proper subject to be made use of as an inducement to study ? second ? third ? fourth ?

13. Are scholars under obligation to themselves to make a proper improvement of their time ? to their teachers ? to their parents ? to their country ? to their Maker ?

14. What is recommended to teachers ?

QUESTIONS ON LECTURE XIII.

1. What is the subject of this Lecture ?

2. What is said with regard to the spirit of improvement ?

3. What encouragement does the success of self-made men furnish to us ?

4. What story is told to illustrate the course the instructor should pursue ?
5. What is first recommended, after the teacher has obtained attention to order ?
6. What is recommended for a first exercise ?
7. What may be done the next evening ?
8. Mention each direction in course.
9. Whom should you engage to give lectures to your school-Lyceum ?
10. In what exercises may female members engage ?
11. What other studies are recommended ?
12. How may teachers confer important benefit on the neighborhood ?
13. What does the Author say about light reading ?
14. To what must the teacher adapt his mode of operations ?
15. What are the Author's concluding remarks ?

NOTE.—Questions on Lecture XIV and XV are not important, and are not given. To the last Lecture, instructors are requested to give *particular* attention.

ABSTRACT OF A LECTURE
UPON THE
'DUTIES OF SCHOOL COMMITTEES:'

DELIVERED BEFORE THE
AMERICAN INSTITUTE OF INSTRUCTION IN BOSTON,
AUGUST, 1832.

BY WILLIAM B. CALHOUN.

EACH Town in Massachusetts is required, at its annual meeting, to choose by ballot a School Committee, who shall have the general charge and superintendence of all the public schools.

The leading duties of this Committee are three fold :

They are to require full and satisfactory evidence of the good *moral character* of all instructors employed in the public schools.

They are to satisfy themselves, by personal examination or otherwise, of the *literary qualifications* of the instructors.

And they must be assured, that the instructors possess a *capacity for the government* of schools.

The subsidiary duties of the Committee are,

To direct and determine the class-books to be used in the respective classes in all the schools kept in the town,

To determine the number and qualifications of the scholars to be admitted into the school kept for the use of the whole town,

And to visit all the schools regularly and systematically.

They are required to visit the *town school* at least quarterly, and *each of the district schools* during the *first and last* two weeks of the term.

They must also visit all the schools, once in each month, without giving previous notice to the instructors.

The *purpose*, in visiting the schools, as laid down in the law, is,

To make a careful examination thereof:

To see that the scholars are properly supplied with books:

To inquire into the regulation and discipline of the schools:

And to be satisfied as to the proficiency and habits of the pupils therein.

Finally, the Committee are required annually to make a report to the Secretary of the Commonwealth, setting forth, distinctly, the following particulars:

The amount paid for public instruction annually:

The number of public school districts:

The aggregate time of keeping schools during the year:

The whole number of pupils attending the schools:

The number of Academies and private schools, and of pupils therein, with the estimated amount of compensation to the Instructors:

The number of persons, over *fourteen* years of age and under *twenty-one*, unable to read and write.

Such is a condensed view of the whole duty of School Committees. The importance of the duties thus sketched cannot easily be over-rated. Upon the faithful and independent discharge of them essentially depends the character of our public schools. Towns, therefore, should be exceedingly cautious and discriminating in the selection of their School-Committees. The single consideration should be, the fitness of the individuals for the performance of the duties required. Nothing of a local, sectarian, or partizan character should be countenanced for a moment.

A School-Committee is invested, rightfully and necessarily so, with very considerable power. They who compose it, therefore, should be men of prudence, discrimination, sagacity, and firmness, in addition to their being well qualified intellectually.

They should have a sound knowledge of the various systems of common school education. Sensible of the

deficiencies which have heretofore prevailed, they should be intimate with the improvements, which wise and judicious men have introduced of late years. In a special manner should they keep in view the pervading and all-important distinction, that the great object of every true system of education is, to discipline the mind and to communicate ideas.

In former years, it has been deemed sufficient to fill the mind with a knowledge of *words*. The child has been taught to spell and to read words, and to store them up in the memory, without attaching any meaning to them. And thus has the great fact been utterly disregarded, that the memory is to be improved mainly by enlightning the mind.

A wise Committee, therefore, will see to it, that no scheme of education is admitted into the schools, which is not based upon the ground-work now stated. Ideas must be conveyed to the mind, adapted to its gradual expansion, in order, even, that words may make a secure lodgement in the memory—and certainly, in order that all the powers may gain strength, and be properly disciplined and matured.

This is to be regarded as *the rule*, to which the attention of School-Committees should invariably be directed, and by which they should be guided, in the performance of their duty.

If, upon examination they find a school teacher deficient in the capability set forth in this rule, they may rest assured, that he is essentially and radically deficient, and that his presence will only be a dead weight upon a school.

So, if they find an elementary book, in any of the ordinary branches of instruction, deficient, on the application of the same rule, their only course will be, to reject it.

And if, upon visiting a school, they satisfy themselves, that this moving power is wanting, to keep the machinery of instruction in operation, they may rely upon it that such a school will be entirely unavailable.

This in a word, is a *test-rule*. And it is far better to have *one* such rule, by which every thing may be tried,

than to run the hazard of producing irretrievable confusion in the minds of Committees, by spreading out this very rule or its substance into an endless variety of distinctions.

If School-Committees in all our towns, being duly and amply qualified for the purpose, should uniformly act upon the spirit of this rule, conforming rigidly to its requirements, an entire and most fortunate revolution would be the consequence in the whole system of education. Without a constant and efficient supervision, on the part of School-Committees, no system will ever answer the purpose, or produce practical and useful results. Committees, therefore, should be acquainted with the business and principles of education, in all their simplicity and directness.

In the examination of candidates for teachers—so far as their *moral character* is concerned—no definite rule can be given. It is an inquiry, however, of the deepest moment. No Committee, of sound principles and conscientious feelings themselves, will ever suffer a doubt to remain upon their minds in this regard. They will be satisfied, that the instruction of the young is entrusted not merely to adequate capacity, but to pure hearts.—The usual testimonial is a certificate of moral character from gentlemen, whose standing in the community is known to be above reproach. This answers the purpose very well in most cases; but caution is always necessary to guard against imposition.

The inquiry into the *literary qualifications* of the candidate should have reference not merely to an acquaintance with the usual branches of study in the schools, but to the general subject and objects of education, and particularly to *facility in the communicating of knowledge*. The *test-rule*, already adverted to, should here be the unvarying guide.

It is not sufficient, that the candidate be well educated himself; he should know intimately, aptly, and, if possible, practically, what is meant by educating others.—He must be able to convey what he knows into the minds of his pupils—to teach them ideas—to make them understand what is presented to them. A satisfactory

result, in regard to such qualifications, can be attained only by a careful, thorough, and faithful examination personally.

As to *capacity for government*, it is impossible to lay down any uniform rule of inquiry. Some idea may be formed of the capacity of a teacher in this respect, by obtaining his views of the necessity and objects of discipline in a school. These however, it is easily seen, may be very correct, and yet the teacher be entirely unfit for the task of administration. No adequate judgment can be formed, until he is seen putting his maxims in practice. Where a teacher is untried, in this indispensable particular, the safest course for a School-Committee will be, to give him a certificate, with a condition annexed, that it shall be withdrawn, if, upon personal examination of his School, it shall appear that he is deficient in good government.

The importance of a Seminary for School teachers, having experimental schools of every description attached to it, and fully embraced in the system, must, in reference to this point, be obvious at once. The combination of theory and practice, upon this subject, will supply a deficiency, which is every where felt most seriously.— The question, concerning the best mode of governing a school, is at the present time occupying the thoughts and attention of some of the soundest minds in the community, and is full of the deepest interest. School-Committees should be almost sensitive in regard to it: for they must be aware, that it is in vain to look for usefulness in a School, where discipline is either neglected or perverted.

The duty of *visiting the Schools* is equal in importance to any which the law devolves upon Committees, and should be discharged faithfully and conscientiously. Committees should take an active part in the examination of the pupils, and be certain, at each visit, to obtain satisfactory information upon all the points set forth in the law. This is their true and sufficient directory.

They should see that the Scholars are properly *supplied with books*. Having, under another branch of their duty determined what class-books shall be used, they are to require each scholar to be provided with them. The

obligation upon Committees, in regard to this matter, is not to be escaped from. No room is left for doubt or even for the exercise of any discretion. The requirement is distinct: all must have the requisite books. And where there is on the part of parents or masters, an inability to procure them, they are to be furnished at the expense of the town. The reasonableness of the law upon this subject needs not a word of comment. A School-Committee, that is faithless here, is culpably and shamelessly faithless, and stands subjected to the strongest reprobation. Books are the tools of the pupil; without them, he is a burden upon the School.

In the next place, the *regulation and discipline* of the School are to be inquired into. This duty applies to all the internal arrangements of the school-room, so far as the pupils themselves are affected—involving every thing pertaining to *classification and government*. In these respects, the Committee have full power. The formation of classes is a difficult and delicate task. Facility in the progress of instruction depends upon it primarily and essentially. Whether the classes shall be arranged according to the arbitrary distinction of age, or according to attainments, and the power of acquiring knowledge—and whether they shall consist of pupils of each sex separately, or of both sexes indiscriminately—are nice questions, demanding the exercise of sound judgment and much discretion, on the part of School-Committees. They will often find it necessary to contend with the partialities and jealousies of parents, and not unfrequently with the favoritism of teachers.

The attention of Committees is required to be directed, again, to the *proficiency and habits* of the pupils. This is a large and most weighty consideration. Here is a wide field, for one who means to observe and examine carefully, honestly, and effectually. It covers every thing that relates to the *intellectual and moral* being. The Committee ought to satisfy themselves, that the pupil is doing and learning all which he ought to do and learn, in order to insure respectability of character in future life. To this point every thing must tend. Beyond this the provisions of the law do not seek to go. And this

limit has been established most wisely—the use of all school-books, and of course all instruction, being prohibited, which may be calculated to favor any particular religious sect or tenet. Within this limit a Committee will never fail to find enough to absorb their attention. In the prosecution of their duty under this head, particularly in reference to the *proficiency* of the pupils, their labors will be much abridged, and their object be attained with great directness, by following, as a guide, the *test-rule*, which has already been commented upon.

A remaining duty of the School-Committee is, to make out, and transmit annually to the Government of the Commonwealth, a statement, exhibiting the condition of the schools in certain enumerated particulars. Every Committee, that feels a proper interest in the general subject of education, will fulfill this duty with alacrity. Where there is a want of ambition, on the part of a Committee, to promote sound learning within its special jurisdiction, this duty will always be neglected, because the performance of it will point at once to the source of a meagre exhibition, and slender details.

In a town, disposed to be parsimonious and disregardful of the interests of school education, a Committee, even with circumscribed means, may, by earnest and anxious efforts, accomplish so much as to quicken the ambition and raise the hopes of the community, and thereby lead to competent and even generous appropriations. In not a few towns, such is known to have been the result of zeal well directed and persevering. Be the discouragements, therefore, what they may, let Committees do their *whole duty* faithfully, and their reward will be neither distant nor uncertain.

In addition to the direct requirements of the law, School-Committees can do very much to advance the great objects entrusted to their care, without an undue encroachment upon their time. They may exert themselves to inspire confidence amongst the people in the operations of the School system, to instil into them a higher and higher degree of ardor and devotedness in the cause of general education, to quiet jealousies, and to prevent those acerbities of feeling, which will show

themselves in the best ordered communities, even in reference to the holiest of purposes.

With regard to School teachers, Committees may form associations amongst them, to meet at stated periods, for the purpose of improving themselves in the business and principles of education, by the discussion of questions connected therewith, by collating the experience of all, and by examining theories and bringing them to the test of experiment. By such Associations, zeal will necessarily be quickened, and a proper ambition be kept alive.

With a view to the same result, libraries may be collected, consisting of books upon the various subjects of education, and devoted specifically to the use of the teachers. No town, that paid a suitable regard to its best interests, would hesitate to appropriate annually an adequate sum of money for the increase of such a library.

In these and similar ways, may Committees give a tone and vigor to the School system every where, and so enhance its usefulness, and fix it the more deeply in the affections of the people.

The duties of School-Committees have now been stated succinctly and plainly.

How are these duties to be discharged?

They are to be discharged with *prudence*.

The power, granted by the law upon this subject, is very great. Its operation is upon *man*, standing in a large variety of relations. The very fact of its being an exercise of power, sufficiently indicates the necessity of discretion in the exercise of it, if beneficial effects are expected therefrom. Our communities are of very peculiar structure; they are full of conflicting tendencies, and are easily excited. They will not endure anything arbitrary or dictatorial. They must be satisfied, not only that great good is to be accomplished, but also that the means of accomplishing it are accordant, and in unison with their feelings and sympathies. By a disregard of these obvious considerations, and by an indiscreet exercise even of plainly delegated power, the very best plans have frequently been defeated.

Again, *sagacity* is requisite in the discharge of these duties.

In the examination of candidates for teachers, deception and imposition are sometimes practiced. Considerations of friendship and local attachments too, are often pressed unreservedly, but more often insidiously. Much caution, therefore, is necessary, lest the great object be lost sight of.

Sagacity however, will be more particularly demanded in the selection of class-books. In this book-making age—teeming, every day, with something professing to be new—it will be difficult, without extraordinary care, to do justice in the selection. No better guide can be followed than the *test-rule*, before laid down.

Discrimination, in the discharge of these duties, will be found quite as important as prudence, and sagacity, and is, indeed, an indispensable adjunct. In the examination of teachers, and of schools also, there will often be pretenders to be detected, and crafty devices to be laid bare. In the distribution of rewards, and the bestowment of praise, care must be taken not to lose the end, by a want of harmony and appropriateness in the means.

Above all, *firmness* will contribute more than all else to the faithful and effectual discharge of these duties. In every department of them, from the beginning to the end, firmness will be found absolutely indispensable—that firmness, which is the very antipode of obstinacy; a firmness, uniformly accompanied by prudence and a discriminating sagacity.

What has thus been offered, upon this important subject is intended simply as an outline of the duties of School-Committees. From these hints, a judicious Committee will easily be enabled to fill up the outline, and to adapt it to every peculiarity of circumstances.





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